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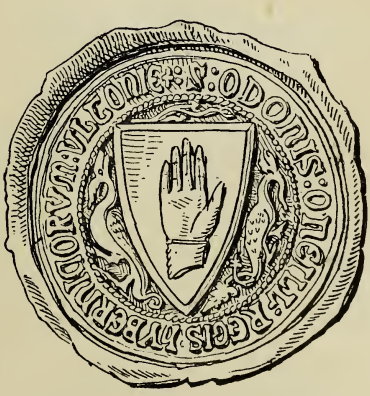
ULSTER JOURNAL

OF

ARCHÆOLOGY



SEAL OF HUGH O'NEILL, KING OF ULSTER

VOLUME VI

Belfast

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ULSTER JOURNAL
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VOL. VI. JANUARY, 1900. NO. 1.

Ulster Bibliography.

BY E. R. McC. DIX, DUBLIN.

WHEN the Linen Hall Library, Belfast, commenced, some years since, to publish lists of Belfast-printed books, under the editorship of John Anderson, they took a step of great value and importance to students of Irish bibliography; and all such must hope that they may yet be able to publish a further corrected list and supplement to the last edition. John Anderson has rendered great service to Irish bibliography, and his labour has encouraged others to attempt, in a lesser degree, to follow in his steps. One may be sure, however, that such steps are but preliminary to more advanced work by the ardent students of our bibliography.

I need here only refer to Dr. Francis Crosslé of Newry, who published his address on Newry printing a year or two ago, and who, I trust, will publish a further edition of his work in an enlarged and more useful form.

For the South of Ireland, that indefatigable worker, James Coleman of Southampton, has contributed articles and lists of books printed in the South-east of Ireland in the Journal of the Waterford Archæological Society, and a very valuable article on Limerick journals and magazines, and also a list of seventeenth-century Limerick books, in the Journal of the Limerick Field Club.

J. Buckley has also defended the date of the earliest Waterford printing, in an article in the Journal of the Waterford Archæological Society, and contributed bibliographical notes to that journal besides.

By such communications in journals and magazines, from time to time,

interest may be aroused in wider circles, and fresh particulars of works printed in our provincial towns may be received from isolated book-lovers, who have no other means of communicating with the more active students of this very interesting and fascinating subject. With such excuse alone, and in the hope of awakening further active interest amongst Ulster bibliographers, I now venture, with the approval of the editor, to contribute a little to the subject by giving some lists, so far as I am aware, of books printed in a few of the Ulster towns during the eighteenth century, trusting that any reader who can add fresh items of printing in Ulster during that century will communicate them to this journal.

Bibliography has been carried in England and on the continent to almost an exact science. Every branch of it—printing, bookbinding, paper, water-marks, size, type, and every other detail of mechanical book composition—has its special students and literature. Associations and magazines are devoted to these studies, and, on the continent especially, the second-hand book trade has flourished for years, and indeed does so in England also. We here are culpably neglectful of our local treasures. Our libraries are deficient too often in local books; but until more interest is awakened in the subject, one can hardly expect them to improve much in this respect. We are rapidly coming to the beginning of a new century, so that a study of our eighteenth-century books will become still more important, and in fact a matter of historical interest, even necessity. If wider interest were awakened in the subject, it is to be hoped that each library now in existence, or which may yet be formed in provincial towns, would make a special object of collecting books relating to the town, county, or province, in which that library may be situated or there printed, and endeavour to acquire all such works. A list of the books published in any particular place for a lengthened period gives a view of the social position and literary attainments of that place, and may even afford valuable historical information of the place at that time.

I propose in the first instance to subjoin a list of such books, etc., as, in my search for others, I have found to have been printed and published in the town of Strabane. They are very few in number, and one is uncertain, but I hope it yet may draw from some of the readers of this journal, more familiar with the subject, other items to add to the list, as well as, possibly, particulars of the printers and also of the newspapers there published and other useful information.

The other cities and towns to which I propose to refer in succeeding notes are Armagh, Derry, Dungannon, Hillsborough, and Monaghan. It is, I think, desirable in any list of such books to indicate the different places in which such books or pamphlets can be found, and this I have done. The author's name follows the title. The printer's name is given in italics, and the place of reference in curved brackets.

BOOKS AND PAMPHLETS PRINTED IN STRABANE IN THE EIGHTEENTH CENTURY.

1779. The Connection between Courage and Moral Virtues Considered in a Sermon preached before the Volunteer Co^y. of Strabane Rangers on Sunday the Twelfth of September 1779 and Published at their Desire. The Rev. William Crawford, A.M. *James Blyth.* [Price 6d. h.]. Two preliminary leaves and 26 pages, folding in twos or foliowise.
(Royal Irish Academy; Halliday Pamphlets.)

1783. History of Ireland. Rev. Wm. Crawford. 2 vols. 8vo. *John Bellew.*
(Trinity College, Dublin—2 copies;
National Library, Dublin;
Linen Hall Library, Belfast;
Royal Irish Academy.)

[1785. Osterwald's Compendium of Christian Theology by McMains.
N.B.—This title is taken from an old but imperfect catalogue without any date, place, printer, etc., so I only give it for what it is worth. I have been unable to check it. McMains may be an error for McManus.]

1785. The Battle of Aughrim; or, The Fall of Monsieu St. Ruth. (A Tragedy in verse.) Robert Ashton.
(*Vide* recent Catalogue of Sir Chas. Gavan Duffy's Curios.)

1787. Ireland Preserved, a Tragi-Comedy. 8vo.
(*Vide* MS. Catalogue of Sir J. T. Gilbert's Private Library.)

1787–8. Collectanea Sacra, or Pious Miscellany in Verse and Prose. The Most Rev. Anthony Coyle, Bishop of Raphoe. 2 vols. 8vo
(British Museum.)

1788. Sermons. William Taggart, M.A. 8vo. *John Bellew.*
1 vol., consisting of title leaf, 16 preliminary leaves, and 268 numbered pages.
(Royal Irish Academy; Halliday Pamphlets and Halliday Books—2 copies.
Magee College Library, Derry.)

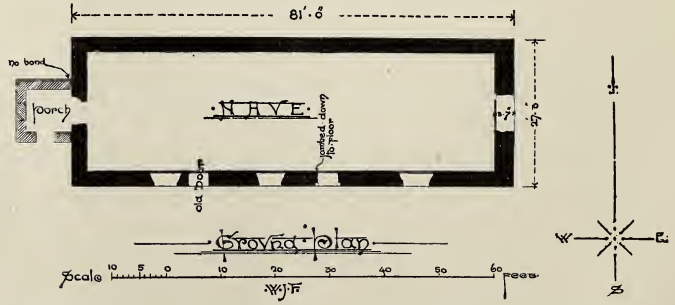
Dunluce Church, Co. Antrim.

By FRANCIS JOSEPH BIGGER and WILLIAM J. FENNELL.

CLOSE beside the famous ruins of Dunluce Castle, to the south, stand the remnants of the ancient church of the same name, which, no doubt, formed the chapel of the castle when that imposing structure was occupied by the MacDonnell family, and these ruins doubtless succeeded an earlier structure, when Dunluce *(dun-lis)*, as its name indicates, was a great earthwork, devoid of all the architecture which now renders it such an attractive feature of the landscape.

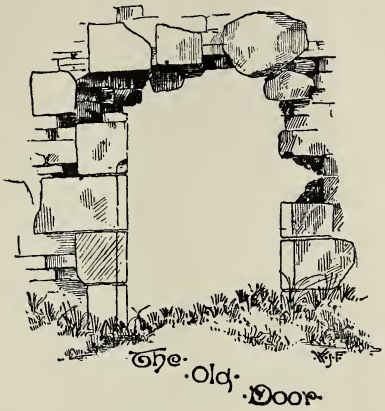
The site is divided from the military outworks of the castle by the modern county roads, and the church stands duly orientated in the graveyard—which tradition says contains the remains of many a young Spaniard who perished in the ill-fated ships of the Armada, which were wrecked within a few hundred yards of it, in their attempt to escape homeward round the north-west of Ireland : but of these no memorial exists. (See vol. ii., page 100.)

Bishop Reeves records that Dunluce Church was, in 1609, annexed to the corps of the Precentorship of Connor, under the name of "Ecclesia de Sancto Cuthberto Dunlups." Shortly after this it is reported to have been in ruins, and suffered severely in the wars of 1641.

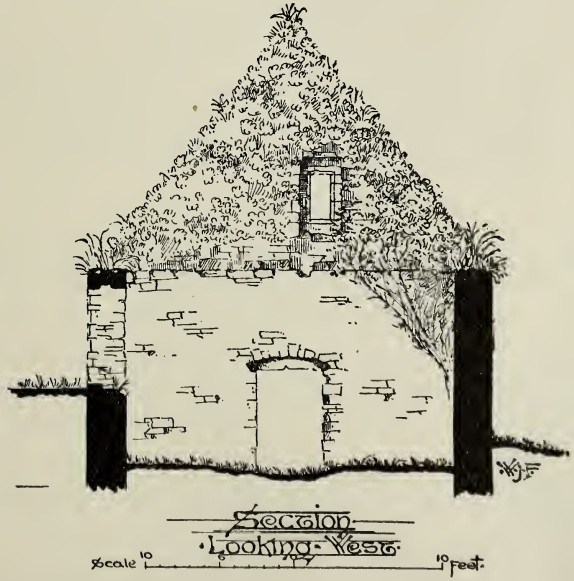


The present church, which does not date before the seventeenth century, is long, narrow, and rectangular—of a type very general in the county. The north wall is of solid masonry, unbroken by windows or buttresses. The lighting was chiefly effected through the south wall, and by an east

window; but of these, all the external dressings have long since disappeared, and their character is now purely conjectural.

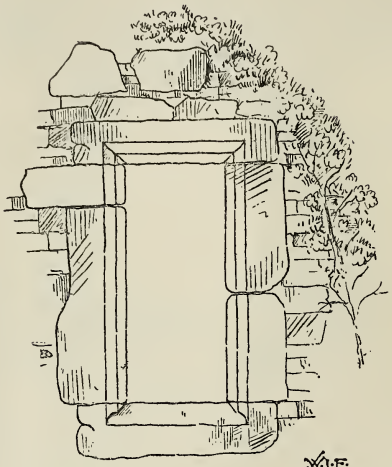


The doorway, which we illustrate, is in the south wall; and, from the nature of its dressings, seems to have been lintelled.



The west porch is a modern addition, and possesses no feature of interest. The door leading from it to the church is possibly the outcome of the porch addition, and once gloried in a wooden lintel. The west gable bears an off-set, internally at the level of the plate, as though it were ceiled at that level, although this is scarcely possible. Above the off-set, and to one side, is the only well-preserved window in the building, which is fairly jambed and lintelled, and moulded with a chamfer and scotia on the exterior arris, mitring on the splay of the sill. It will be seen from the section that successive ages

of burials have raised the surface of the ground at some points to nearly half the height of the wall.



West Gable Window.

The Rev. George Hill, in his *MacDonnells of Antrim*, satisfactorily proves the existence of a considerable town at Dunluce, with traders and markets, quoting some inscriptions in the graveyard as evidence of this.

Old Session Books of Carnmoney, Co. Antrim.

By WILLIAM FEE McKINNEY.

THE Records of Carnmoney Presbyterian Congregation are contained in four old session books, dating from 1686 till 1821. They are of different sizes, and the three oldest seem to have been used at the same time. They were evidently obtained at first for different purposes, although latterly all of them were used for entering the dates on which baptisms and marriages were celebrated; while another part of the book is occupied with an account of what was done at the weekly meetings of session, and with the names of those who were present at them. There had evidently been an older book, as it is recorded in the minute book which commences with 12 April, 1686, that "all Session business is inserted in an old Session Book up to the above date." The book here alluded to has been lost. It would probably contain a record of the ministry of James Shaw, who was ordained in May, 1657, deposed by Bishop Jeremy Taylor in 1661, and

died in December, 1672; and of his son, Patrick Shaw, who was ordained 12 November, 1673, and died in 1683.

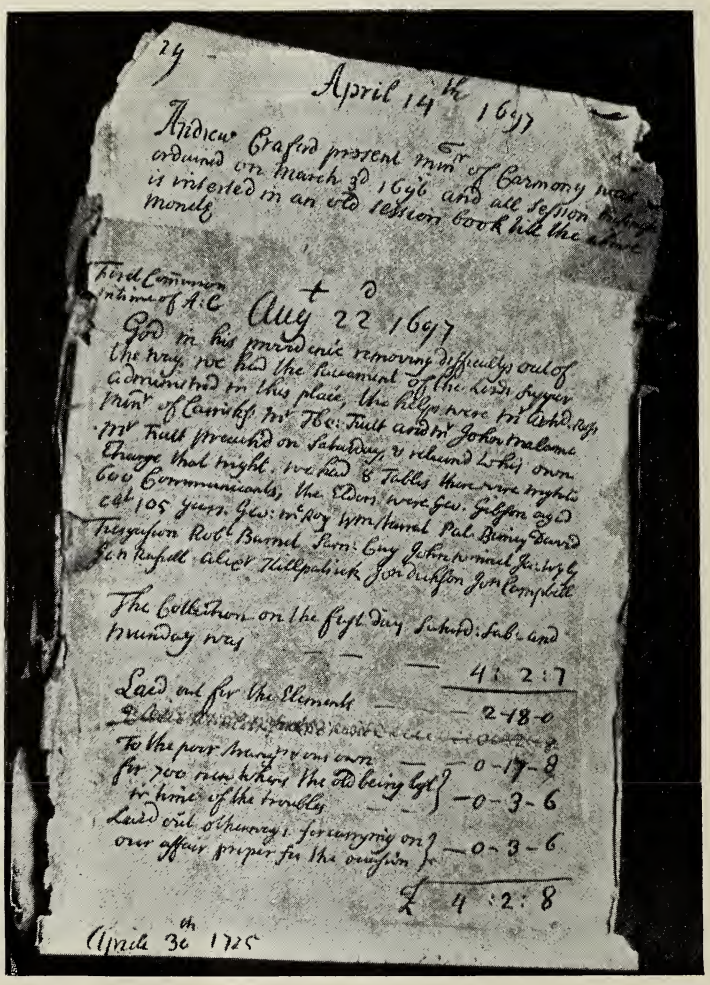
Book No. 1 (1686 until 1758), which is 13 inches long and 6 broad, is bound in calf, and contains about 170 pages: 63 with minutes of session, 6 with dates of 280 marriages, and 35 with records of 1,899 baptisms, including 24 cases where twins were presented.

The first meeting of session recorded was held on 12 April, 1686, when the minister, John Monro, and twelve elders were present, whose names are given; four were absent. The following are the names as they appear; those marked with (*) are still represented by name in the parish:—*Present*—Mr. John Monro, George Russell,* Patrick McBurny,* Alex^r Mackewin, George Gibson,* James Wyly,* David Ferguson,* John Wynott, Thomas Gibson,* George Macilroy, William Starrat, John Cuy,* John Campbell.* *Absent*—David M'Burny,* Samuel Reid, Matthew Shearer,* William Ninan, *Clerk.* At this meeting it is recorded that—"The Session considering that after their long desolation it hath pleased the Lord in his mercy to grant them again a gospel minister settled amongst them, they do ordain all the elders to make diligent enquiry in their several quarters." Here follows the duties that the elders are expected to perform, also the district or townland over which they are required to have the oversight of all the families residing therein. Only five meetings are recorded of those taking place in Monro's ministry. Twenty are recorded during the ministry of George Lang, dating from July, 1689, until June, 1692.

The next important record is about the ordination of Andrew Crawford on the 3rd of March, 1696. An account of the first communion during his ministry is also given, with the names of the ministers who assisted, and the elders who attended. One of the elders, named George Gibson, was 105 years old. It is also recorded—"We had eight tables, there were nigh to 600 communicants; there were 700 new tokens bought for the occasion, the old being lost in time of the troubles."

Book No. 2 (1708 until 1726) is 16 inches long, 6½ inches broad, is bound in calf, with ornamental stamped pattern. It contains 54 pages of minutes, beautifully written, with index on the margin of each leaf. There are four pages with 182 marriages, and 17 pages on which 1,148 baptisms are recorded. There are also nine pages occupied with the names of persons leaving the congregation who had received testimonials to certify that they were members. There are also six pages occupied with the names of persons who brought testimonials from other congregations. Several of the original testimonials are still preserved in the old book, with the names of the ministers and session clerks who signed them. One of the elders at present in the congregation is descended from a man who brought his certificate of church membership from Whithorn, in Scotland, to Carnmoney in 1717; while two others are

descendants of Andrew Crawford, who was ordained in 1696. As an example of the information that can be obtained from these old books the following may be of interest :—A man named Thomas A. Creigh, of Omaha, Nebraska, whose grandfather emigrated to America about the year 1774, having heard



29

April 14th 1697

Andrew Crafford present Mr of Carmony was ordained on March 3d 1696 and all session [illegible] is inserted in an old session book till the above month

First Communion in time of A.C.

Aug 22d 1697

God in his providence removing difficulty out of the way we had the Sacrament of the Lords Supper administred in this place, the helps were Mr Archd. Ross Mr of Carrickf. Mr Tho: Tuitt and Mr John Malame Mr Tuitt preached on Saturday, & relieved Whis own Charge that night. we had 8 Tables there were nigh to 600 Communicants, the Elders were Geo. Gibson aged cat 105 years. Geo: McRoy Wm Harrat Pat. Binney David Ferguson Robt Barnet Sam: Guy John Wimmel Jas. Wyly Jon Rafell Alexr Hillpatrick Jon Dickson Jon Campbell

The Collection on the first day Saturd: Sab: and Munday was — — — 4 : 2 : 7

Laid out for the Elements — — 2-18-0

To the poor Strangers & our own — — 0-17-8

for 700 new Whins the old being lyt in time of the troubles — — 0-3-6

Laid out otherways for carrying on our affair proper for the occasion — 0-3-6

£ 4 : 2 : 8

April 30th 1725

FAC-SIMILE PAGE OF THE OLD SESSION BOOK OF CARNMONEY, 1697.

that he was a native of Carnmoney, wrote for information on the subject, when it was discovered that John Creigh and his wife brought testimonials from Livingston of Templepatrick in 1710; after which five of his children were baptized in Carnmoney, and he was ordained a ruling elder on 21 May, 1718. His son Thomas was married in 1740, and nine of his children were afterwards baptized. John, his eldest son, who was born in August, 1741, was

the young man who emigrated in 1774.[1] He fought through the war of Independence in the States, and I have before me his first letter, written after the war, to his mother, who held the farm on which the old Whiteabbey is situated. The letter is dated 27 September, 1783, and in it he writes: "I did not get a letter from you for the space of eight years before; our enemies even refused us the privilege to send or receive letters from our friends." There were 20 ruling elders in the Carnmoney congregation in the year 1708; in 1714 there were 19 living, but two of them died before 1718, when four more were ordained. The names of the elders are said to be set down alphabetically, but it is according to their Christian names, Alexander being first, Andrew and George next, then four Jameses, and eleven Johns, one Samuel, one Thomas, and two Williams at the foot of the list. It was agreed that each elder would go to the Synod according to the above alphabetical arrangement.

The congregation was divided into 19 districts, and the name of the townland or half townland that each elder had charge of, was entered in the column opposite his name.

Book No 3 (1716 until 1784), which is 13 inches long by 8¼ in breadth, is bound in boards. It seems to have been purchased for the purpose of keeping an account of how the poors' money was distributed twice each year. In 1716 there were 24 poor on the list, and in 1784 there were 52, when five guineas were distributed in small sums, varying from 1/1 to 4/4. The lists of poor persons occupy sixty pages. At the commencement of the second John Thomson's ministry in 1767 this book was used as a minute book for the session, and also as a register for marriages and baptisms, until the year 1784. 70 pages are occupied with records of session, 6 with the dates of 134 marriages, and 30 with the records of the baptisms of 1,026 children.

This book contains an account of the origin of the poors' money that

JOHN THOMSON,
MINISTER OF CARNMONEY PRESBYTERIAN CONGREGATION, 1767–1828.
From a Print in "County of Down Election, 1805."
Engraved by F. Malone.
Title—"Ministers of the Presbyterian Church, what brought you here? [John Thomson] near Belfast."

1 This was at the time of the great agrarian agitation in Antrim, when many of Lord Donegall's tenants were forced from their holdings by Belfast merchants, and afterwards emigrated to the States, becoming bitter enemies of English rule. See *U.J.A.*, vol. ii., page 17.—Ed.

belongs to the congregation. By an item in the will of John Shaw[1] of Ballyganway, Donaghadee, Co. Down, dated 21 February, 1714, the sum of £100 sterling is bequeathed towards keeping in repair the roof of the meeting-house of the parish of Carnmoney; and in another item it is written—"I leave and bequeath the poor of said parish of Carnmoney the sum of £100 sterling, to be paid by my Executors to the said poor, as the Reverend Andrew Crawford, minister of said parish, shall direct; and lastly, I do appoint my trusty friends, Henry Chads[2] of Belfast, merchant, and David Morrison, my steward, Executors of this my last will and testament." John Shaw also gave the communion cups to the congregation, which are still in use. This £100 was lent to Clotworthy Upton, ancestor of the present Lord Templeton (who was a ruling elder in the neighbouring congregation of Templepatrick), on 22 March, 1715, bearing interest at six per centum per annum, to be paid half-yearly. This money was returned to the trustees of the congregation in May, 1753. The interest was paid by a family named M'Cord, who had a farm in Ballypalentine from Colonel Upton, and they paid the interest by his order.

COMMUNION CUP.
"The gift of Mr. John Shaw of Ganway to the Meeting-house of Carmony, March 21, 1714."
(One of a set of twelve.)

Book No. 4 (1786 until 1821) is smaller than the others, being only 8 inches long and 6½ in breadth, but it contains over 230 pages, and is almost

ANOTHER PORTRAIT OF JOHN THOMSON.

1 This benefactor's arms are built into the porch of the present meeting-house. See *Memorials of the Dead*, vol. iv., page 286.—Ed.

2 This was, doubtless, the Henry Chads who built the Long Bridge of Belfast in 1696. Ed.

all occupied with minutes of session dating from January, 1786, until September, 1821. No baptisms or marriages are recorded in it, and the greater part of it seems to have been written by John Thomson himself, who was minister of the congregation for sixty-one years. In this book, there is a record of where the Synod of Ulster met from 1767 till 1804. During these thirty-eight years twenty meetings were held in Lurgan, seven in Dungannon, three in Cookstown, two each in Antrim, Armagh, Magherafelt, and Belfast, and one in Derry.

The following is a complete list of the ministers of the congregation, all of whom were ordained for the charge:

James Shaw, ordained May, 1657; deposed in 1661; died in December, 1672.
Patrick Shaw, ordained November 12, 1673; died in 1683. He was son to James Shaw.
John Munro, accepted call in 1686; returned to Scotland in 1689.
George Lang, preached from January, 1690; returned to Newry in May, 1692.
Andrew Crawford, ordained March 3, 1696; died June 7, 1726.
John Thomson, ordained July 14, 1731; died March 18, 1764.
John Thomson, ordained March 10, 1767; died March 23, 1828 (nephew to predecessor).
William Craig, ordained February 2, 1819; removed to Dromara in December, 1823.
John Dill, ordained May 10, 1825; died February 19, 1841.
David Wilson, ordained January 31, 1844; removed to Limerick in Dec. same year.
Joseph Barkley, ordained May 28, 1845; died November 17, 1880.
Hugh Waterworth, ordained July 29, 1880 (present minister).

The Colvill Family.

(Continued from vol. v., page 210.)

ALEXANDER COLVILL, D.D., OF GALGORM.
From an Original Portrait at Galgorm Castle.
(See vol. v., p. 139.)

In his articles on the Covill family, John M. Dickson has omitted some interesting points which throw more light on its history: first, the funeral entries in Ulster's Office; next, he omits any direct reference to the family blazon, as shown by the rubbings and inscriptions on the tombstones still extant at Newtownards; and lastly, he has made no reference to a cadet branch of the family, which still flourishes in Dublin county.

1. The funeral entries in Ulster's Office, Dublin Castle, are four in number —(1) that of Hill Colvill, by the death of his elder brother Francis, son and heir of the Right Honourable Sir Robert Colvill, and grandson of Dr. Alexander Colvill of Galgorm, Co. Antrim, and Newtownards, Co. Down; (2) that of Ann, Lady Eustace, eldest daughter of Sir Robert Colvill, and wife of Sir Maurice Eustace of Harristown, Co. Kildare, Knt.; (3) that of the mother of the before-mentioned Hill and Ann—namely, Sir Robert's first wife, "Penlope," daughter of Francis Hill of Hill Hall, county of Down, by Ann, daughter of Francis Stafford, of the county of Antrim; (4) that of James, second Lord Colvill of Culross.

Funeral Entries, Vol. XIV., 261.

Hill Colvill, Esq., was eldest sonne (by the death of Francis Colvill, his eldest brother, without issue), of Sr Robert Colvill, of Newtone, in the County of Downe, Kn$^{t.}$ who was son of Alexander Colvill, Doctor of Divinity, which said Sr Robert was first married to Penlope, daur of Francis Hill, and of Ann daur of Francis Stafford, by whome he had issue the s^{d} Francis his eldest sonn, who was married to Dorothy daur of Sr John Temple K^{t} his Matier Sollicitor Gen$^{ll.,}$ by whom he had no issue, and the s^{d} Hill his second sonn, who on the 17 day of March, 1685, married the Lady Hatton, daur of the R^{t} Honble Donogh MaCarty, late Earl of Clancarty, and of the Lady Elizabeth his wife, da^{r} of the R^{t} Hon

Geo FitzGerrald late Earle of Kildare. The s^d^ Sr Robert had likewise by his first wife two da^rs.^ vizt..^ Ann ye eldest, married to Sr Maurice Eustace of Harristoun, Kn^t..^ by whome she had issue, five daur^s..^ viz., Ann, Penlope, Rose, Mary and Margarett, and Martha his second daur now unmarried. The s^d^ Sr Robt took to his 2nd wife, Honora da^u^ of Thady O'Hara of Creigbilly, in Com Antrim, Esq, by whome he had noe issue, he took to his third wife Rose eldest da^r^ of Will Lesly, of Prospect in Com Antrim, Esqr..^ who was third son of Henry late Lord Bishop of Meath by whome he had issue, Hugh, William and Rose—all young. The first menccioned Hill, departed this mortall life at Dublin—on Munday, the 31st day of May, 1686, and was interred in St. Bride's Church, on ye North Side opposite to the pulpitt on ye Thursday following, being the 3rd day of June.

The Truth of the premises is testified by ye Subscription of ye afores^d^ Sr Robt Colvill, Kn^t.^ father of the defunct, who hath returned this Certificate, to be recorded in ye Office of Sr Richd Carney K^t..^ Ulster King of Armes of all Ireland—this 20 day of June, Anno D^ni^ 1686. Ro Colvill.

Funeral Entries, XIII., 107.

The Lady Ann Eustace daughter of Sr Robert Colvill K^t^ departed this Mortall Life the twenty sixth of August and was intered the 29 of the same month in the church of Cotlands Towne in the County of Kildare, 1685. She was married to Sr Maurice Eustace K^t^ by whome she had issue one son deceased and five daughters now liveing vizt Ann Penelop Rose Mary and Margaret. The truth of the premises is certified by the Subscription of the aforesaid Sr Maurice Eustace Husband to the defunct, who hath returned this Certificate to be registered in the Office of Sr Richard Carney K^t^ Ulster King of Armes taken by me, Richard Carney Athlone, this 29th day of August, to be there recorded. Anno Dom 1685.

Funeral Entries, II., 8.

COLVILL-HILL.

Mrs. Colville departed this Mortall life the 15th of October and was buryed the 18th of the same month in S^t^ bride's Church, in Dublin, 1672.

Funeral Entries, XVI., 23.

April the 16 1656. Lord Colvill departed this mortall life the twelfe of Aprill and was buried the 16 of the same month with scutcions and penon carried before him to the Coledg, where he was buried. Anno 1656.

2. Dr. Alexander Colvill's seal bears the blazon shown on the tombstones extant at Newtownards; namely, those still borne by Lord Colvill of Culross—Colvill quartering Lindsay. These arms, with different tinctures in the Lindsay coat, were, in 1670, confirmed to Sir Robert Colvill by Sir Richard St. George, then Ulster. They are as follow:—Quarterly, 1 and 4 argent, a cross formée gules; 2 and 3 sable, a fesse chequey, or and vert (Lindsay arms being gules, a fesse chequey, or and az.); crest, a hind's head couped, argent, charged, with a cross formée, sable. It is plain, from this change of tincture in the Lindsay coat, that Sir Richard St. George could not confirm to Sir Robert that blazon. He, however, went as near to doing so as he could, officially, grant. I may add that Sir Robert Colvill married a fourth wife; namely, Olivie, daughter of Sir Oliver St. George, Bart. By this lady he had no issue. She married, after Sir Robert's death, Pierce, fourth Viscount Ikerrin, who died in 1710. She married a third husband (in 1719), William Wroth of Epsom, Surrey, M.D. The Right Honourable Sir Robert Colvill, Knt., died 12 June, 1697. His third wife, "Lady Rose Colvill," or, more correctly, Rose, Lady Colvill, was eldest daughter of William Leslie of Prospect, Co. Antrim, third son of Dr. Henry Leslie, Bishop of Meath. The same blazon appears on her tombstone as on that of her husband. She had issue by him, Hugh, William, and Rose—all young in 1686.

This last-named Hugh was M.P. for Antrim county, 19 July, 1697, He was born in 1676; and died, aged 25, 7 February, 1701; having married Sarah, daughter of James, eldest son of Dr. James Margetson, Archbishop of Armagh. Her mother was the Honourable Alice Caulfeild, daughter of William, second Viscount Charlemont, and Ann, daughter of the Archbishop. She married, secondly, the second Viscount Duncannon, created Earl of Bessboro'.

Hugh Colvill left issue a son, Robert, M.P. for the borough of Killybegs in 1719, and for that of Antrim 1727–49. He, towards the close of his life, resided in London. Dying there on 30 March, 1749, he was interred in Grosvenor Chapel, South Audley Street. Robert Colvill married, but died *s.p.*

Alice Colvill, daughter of Hugh and Sarah Margetson, married in 1723 Stephen Moore, M.P.; created 14 July Baron Kilworth, and in 1766 advanced to the viscounty of Mount Cashell. She inherited her brother's estates, in the counties of Antrim and Down, as his heiress, and her lineal descendant is the present Earl of Mount Cashell.

Drawings by Du Noyer of the Newtownards tombstones remain in the library of the Royal Irish Academy, Dawson Street, so lately as 1883. The escutcheon of Pretence on Hugh Colvill's bore the Margetson arms.

I now come to my third point. There is a family in the County Dublin, descended from Captain James Colvill, who was probably brother to Dr.

Alexander Colvill. This James was a soldier, who served in the Low Countries early in the seventeenth century; he was probably father of James and Robert Colvill; and from Robert the family of Coolock derives its descent. This Robert appears as a "forty-nine" officer; he received on the Restoration £823 arrears of pay. He lived at Newtownards in Sir Robert's service, and was there in 1685, as appears from a lease of that year. In 1704 a portion of the Castle of Newtownards was blown up to save the church on the occasion of its being on fire. Captain Colvill's great age, doubtless, prevented his escape, and he was killed in the chapel brae by a stone hurled from the castle. He was interred at Movilla churchyard, where a stone, raised to his memory, recorded his relationship to Sir Robert Colvill, and that he was in his service. This Robert had a son named William, who married Elizabeth Browne of the Co. Clare, living at Newtownards, in 1683, and died about 1690, leaving issue two sons, William and Hugh, and a daughter.

His eldest son, William, was agent and manager to Robert Colvill of Newtown. He married (late in life) Jane Thompson of Blackally, and died intestate in 1755. His widow survived him, and died 1 May, 1784, aged 85. His children were—Robert, born 27 May, 1734, at Newtownards; Margaret, 8 September, 1735, at Newtownards; William, 6 December, 1737, at Newtownards; and two others, who died *s.p.*

Robert, the eldest son, served in India; he died 2 June, 1789, having married twice; by his second wife, Sarah Lennox, he had three sons. The two younger (twins) died *s.p.*, having also served in the army.

William, his eldest son, was born 1773. He married Elizabeth Farren, and had one son and one daughter, and died in 1817, having sold his property in Newtownards in 1809 to Lord Londonderry. This included a portion of the town of Newtownards, a denomination called "Major Buchanan's freehold," and the townlands of Bowtown and Ballyrea. He held this, as "middleman," in perpetuity.

Robert William, his only son, Brevet Major 97th Regiment, died *s.p.* at Scutari, having acted as A.D.C. to General Lockyer during the Crimean campaign.

We now return to William Colvill, second son of William of Newtownards; born 6 December, 1737. He was a merchant in Dublin, and served as M.P. for the borough of Newtownlimavady and for that of Killybegs; he married in 1777 Hannah, daughter and heiress of John Chaigneau, treasurer of the Ordnance. William Colvill was one of the promoters of the Bank of Ireland, of which he was director in 1783, and governor in 1801–2. He died, aged 83, 5 July, 1820.

William Chaigneau Colvill, his only son, D.L. City of Dublin, born 23 May, 1784; married in 1812 Hester, daughter of James Lowry of Rockdale,

Co. Tyrone, and died in 1864, leaving issue: (1) James Chaigneau Colvill, born 12 September, 1814, of Coolock House, chairman of G.S. and W.R., Sheriff of Dublin, 1861, and an active member of many public boards and institutions. He married, 31 August, 1843, Helen Maconchy of Rathmore. (2) Thomas Harpur Colvill, born 1819. (3) Hugh George Colvill. (4) John Burleigh Colvill. (5) Armar Lowry Colvill.

J. C. Colvill died 29 March, 1897, and left two sons—(1) John, who resides in England. (2) Robert Frederick Stewart Colvill, now of Coolock House, Co. Dublin, who is married, and has issue four sons.

Hugh Colvill, second son of William Colvill of Newtownards, married in 1709 Elizabeth Buchanan. His line became extinct in the third generation.

An Archibald Colvill, made a denizen of Ireland in 1617, was living in 1643. He was transported (under Cromwell) to Barbadoes, West Indies. His administration was granted in Ireland to Archibald Carmichael, 1661.

The first of the Colvill family to receive lands in Ireland was James, first Lord Colvill of Culross, who had a grant near Mallow, Co. Cork, 18 May, 1618.

John, fourth Lord Colvill, was an owner of lands in Ireland so late as 1678.

The name was written invariably without a final "e," until thus altered, in the present century, by Lord Colville of Culross.

I am indebted to R. F. S. Colvill of Coolock House for much of the materials and information contained in this letter, as also for a note on the various changes of blazon made from time to time in the Colvill family.

R.

THE

STEWARTS OF BALLINTOY:

WITH NOTICES OF

OTHER FAMILIES OF THE DISTRICT

IN THE

SEVENTEENTH CENTURY.

By the Rev. GEORGE HILL.

COLERAINE:
JOHN M'COMBIE, 7, MEETING-HOUSE-STREET.

1865.

The Stewarts of Ballintoy.

"Out of monuments, traditions, private recordes, fragments of stories, passages of bookes, and the like, we doe save and recover somewhat from the deluge of time."—*Bacon's Advancement of Learning.*

[The extreme scarcity of this pamphlet—the writer's first work—renders a reprint most desirable. A few notes and some corrections have been made under the guidance of the Rev. George Hill, who is able to revise the proofs of a work written by him thirty-five years ago.—Editor.]

THE Stewarts of Ballintoy, in common with most other Scottish settlers on the Antrim coast, were originally descended from an Irish stock. According to our most competent authorities, this whole race may be traced backward to a very remote period in history, and may fairly claim as its founder a prince named Loarn, who, in conjunction with his two brothers, Angus and Fergus, led an expedition from Dalriada, on the Antrim coast, into Scotland, about the year 506, and permanently laid the foundation of the Dalriadic Monarchy in that kingdom.[1] The descendants of Loarn and Fergus occupied the highest positions in the Scottish kingdom during the entire period of its existence from the commencement of the sixth to the close of the sixteenth century. From the

1 It is remarkable that many traditions still exist in Argyleshire and the Isles pointing to the Dalriadic invasions from the Irish coast. The last and most successful of these invasions was that already mentioned in the text. Loarn, the eldest brother, established himself in the Northern part of Argyleshire; Angus, the second brother, held Isla and some adjoining islands, whilst Fergus took possession of the whole peninsula now known as Cantire. It is more than probable that the latter landed in Machrihanish Bay, nearly opposite to Ballycastle, as the beautiful glen stretching eastward from that bay, in Cantire, has borne the name of Tirfergus, or "the territory of Fergus," from the remotest times. It would appear that the inhabitants of this Glen, probably more than those of any other locality on the Scottish coast, continued to keep alive an intercourse, from age to age, with their kinsfolk dwelling along the Antrim shore. The *Chronicon Scotorum* records that in the years 684 and 695 this channel was frozen quite over, and that the dwellers on the opposite coasts were in the habit of paying reciprocal visits to each other whilst the ice remained. J. F. Campbell, the editor of "*Popular*

family of Loarn sprang several of the earlier Dalriadic kings, together with a vast multitude of great thanes and chieftains, among whom prominently appear the hereditary Stewards of Scotland. The family of Fergus, the younger brother, supplied by far the greater number of occupants to the throne, including Robert Bruce, the hero of Bannockburn. Margery Bruce, daughter of the latter, became the wife of Walter, the Steward of Scotland, and thus husband and wife belonged to the same illustrious race, although time had obliterated all traces of immediate relationship between their families. They represented two leading branches sprung from the same stem, and their son, who became Robert II. of Scotland, was the first of the Stewart line of kings.

During the minority of the latter, his grandfather, King Robert Bruce, conferred upon him a grant of the island of Bute, whose fertile soil and salubrious air had long rendered it attractive as a royal residence.[1] During the existence of the island kingdom, the Lords of the Isles invariably spent a portion of the season in Bute, and hence its Gaelic name, *Eilean Bhoid*, "the Island of the Court." The Hebrides, generally, were known as Hibudae or Ibudae, the Isles of Buda; they derived their individual or specific names from incidents in their history, or peculiarities of soil or appearance, but Bute, from time immemorial, has retained its original generic name of *Buda*, or the "royal residence." At an early period it was held alternately, and sometimes as a joint possession by the great families of Stewart and MacDonnell. About the year 1050, Walter, the first Stewart, obtained a grant of Bute from Malcolm II. Afterwards, the island changed masters several times, and its possession, became a subject of fierce contention between the Scots and Norwegians. Towards the close of the eleventh century, Bute was ceded to

Tales of the West Highlands, orally collected," devotes one chapter of his highly interesting book (Vol. I., pp. 394—409) to a collection of what he calls riddles. One of these "riddles" undoubtedly refers to the frosts in the years 684 and 695, although the interpretation does not appear to have presented itself to Campbell's mind. The riddle is as follows:—

"I can go over on a bridge of glass,
And I can come over on a bridge of glass,
And if the glass bridge break,
There's none in Ile (Isla) nor in Eirinn
Who can mend the bridge of glass."

This ancient shred is, probably, with the exception of the brief notice in the *Chronicon Scotorum*, all that remains to us of the history of those two dismal and disastrous years. On the subject of the Dalriadic colonies there exists a helpless ignorance even in quarters where one would not expect to meet it. A writer in the *North British Review* (Vol. xxxix., page 134,) actually speaks of Dalriada, not as a principality, but as the name of a prince who came from Scotland to establish himself in Ulster! The following are this writer's words:—"The mythical history of Ireland relates the formation of a Scottish settlement in Ulster at a very early period, under the leadership of Dalriada, and the fall of the Cruithnian capital before the forces of another Scottish prince." Truly this is mythical history, for it has never been written or read by any one in Ireland! A Gaelic poem of great antiquity, generally termed the *Albanic Duan*, and a genealogical MS., the most ancient now known to exist, point distinctly to the Irish origin of the Islesmen and Highlandmen of Scotland. Even so late as the sixteenth century, the Lowland Scotch spoke of their neighbours in the Highlands and Isles as the "*Yrishe*" or the "*Yrische* men of Scotland," or the Scottish "Irishrie," and of their language as the "*Erische*," or "*Erse*."—*Collectanea De Rebus Albanicis*, pp. 25, 27, 141. For ample information respecting the Dalriadic colonies, see Usher's *Works*, Vol. VI., p. 147; O'Flaherty's *Ogygia*, p. 464; *Ogygia Vindicated*, p. 162; Chalmer's *Caledonia*, I., p. 269; O'Connor's *Dissertations*, pp. 297, 307; Pinkerton's *Enquiry*, Vol. II., pp. 61—87; Reeves's Eccl. Antiqq., p. 319; Adamnan's *Life of St. Columba*, edited by Dr. Reeves, pp. 433—438.

1 Another feature no less attractive is the picturesque beauty of this island. Pennant, in speaking of it, thus expresses his admiration—"The throstles, and other birds of song, fill the groves with their melody; nothing disturbs their harmony, for instinct, stronger than reason, forbids them to quit these delicious shades, and wander like their unhappy master (the then Earl of Bute) into the ungrateful wilds of ambition." Miss Sinclair, when describing a sail through the Kyles of Bute exclaims:—"I should like to live a hundred summers equally divided among the hundred places we passed during those few hours." Dr. Macculloch winds up a long, glowing account of the same locality, by saying that "the Kyles of Bute resemble nothing on earth."

Magnus Barefoot, king of Norway, and his daughter having wedded the king of Man, this island was given to the latter, as a portion of his wife's marriage dowry. Her daughter married Somhairle, or Somerled, the great thane of Argyle, and the latter soon afterwards seized Bute and other portions of the island-kingdom, not in right of his marriage, but simply as a conquest. On the death of Somhairle, his youngest son Angus, inherited Bute, who, with his three sons, was slain in the year 1210. James, one of his sons, left a daughter and heiress married to Alexander, the then high Steward of Scotland, who, in her right, claimed the island. The last MacDonnell who owned this remarkable place was Angus of Isla, their descendant, married to Agnes O'Cahan, a daughter of the chieftain of Dunseveric Castle.

Whilst the young prince, Robert, resided in Bute, he formed an unauthorised union with a lady whose name was Christian Leitch, by whom he left one son, John Stewart, created the first sheriff of Bute. From 1445 to 1450 we find the crown lands of Scoulogmore, in the Southern Division of Bute, were held by a lady named Christian Leche, and the rents, together with one mart, due yearly out of those lands, were regularly remitted to her by gift from James II. Was the lady of Scoulogmore the mother of John Stewart, the first sheriff? If so, she must have survived her princely lover many years. In 1510, James IV., confirmed to Master Henry Lech, the lands of Kerrylamond, Meikle Lowpas, and Little Lowpas, in the lordship and sheriffdom of Bute, of the old extent of £6 16s 8d, which had been held by his father Thomas Lech, and his predecessors beyond the memory of man, the grantee paying yearly a silver penny as blenche ferme, and giving his services as chirurgeon when required.[1] In connection with this point, it may be worthy of remark that the female name Christian has been preserved in various branches of the Bute family, and was borne by several ladies of the Stewarts of Ballintoy.

John Stewart, first sheriff of Bute, was succeeded by his son James, in 1449. James died in 1477, and his son Ninian inherited the family estates, together with the hereditary office of sheriff. Ninian was succeeded by his eldest son, named also Ninian, who married Janet Dunlop, and by this union added considerably to the family estates. In addition to the lands inherited by him in the Southern Division of Bute, he came, by his marriage, into possession of others in Rothesay, the Northern parish of the island. Ninian left two sons, James and Archibald, the former of whom became hereditary sheriff, and the latter succeeded to his mother's property in Rothesay. He was known as Archibald Stewart, of Largyan, or Largeane, and, in 1544, he became an influential leader in the rebellion which Matthew Stewart, Earl of Lennox, at the instigation of Henry VIII., organised in opposition to the Regency of Arran, during the minority of Mary Queen of Scots. On the failure of that movement, the Laird of Largyan was among the first to suffer

1 *Origines Parochiales Scotiae*, Vol. II., pp. 213, 831.

forfeiture. In the year 1546, Queen Mary granted to Colin Campbell, of Ardkinglas, the 46s 8d lands of Largeane, the 20s lands of *Candgawane*, the 20s lands of Downald Mac-murricht, and the 20s lands of *Downald* Mac-mychaell, all of which had belonged in feuferme to Archibald Stewart, of Largayan, but had reverted to the Queen "by reason of escheat for his treasonable going beyond the realm, with Matthew, late Earl of Leuinox, who was a rebel, and at horn, to the kingdom of England, remaining there, giving advice and assistance to the Earl, and the Queen's enemies of England, and abiding with them within the realm of Scotland, for the destruction of the same, and of the lieges by fire, homicide, and robbery, committed within the bounds of Ergile, Bute, and Arran."[1] He was permitted to retain a small shred of his estates, but this "fell swoop" reduced his family to comparative indigence, and compelled them to look around for "fresh fields and pastures new." In 1559 the last remnant of his property was sold, and soon afterwards his sons made their appearance on the Antrim shore. The period of the Plantation of Ulster is erroneously supposed to have been the time of their coming. The Stewarts of Tyrone and Donegal, who came from Galloway, settled in Ulster during the Plantation; but the Stewarts of Ballintoy must have come much earlier, as several families of the name were residing throughout the Route at the commencement of the seventeenth century. In the absence of positive evidence as to the precise time of their arrival, we would be disposed to fix the year 1560, as this date corresponds with the period when the family lost their estates in Bute, and also with the circumstances of their subsequent history in this country. The first settler (his Christian name is doubtful, but is supposed to have been James) left two sons, Ninian and David, and two daughters, Jane and Christian. Ninian the elder was the father of a large family, but only three of his children, namely, Archibald, Ninian, and Cathrine, lived to mature age. These successions, however, occurred previously to the year 1600, so that the family must have been settled on this coast at least as early as 1560.

Tradition affirms that their first place of settlement was Dunseverick, and that from thence the family removed to a place called Ballinstraid, (now Straidh), in the parish of Ballintoy.[2] In 1625, Archibald, already named, received a grant from Randal MacDonnell, first Earl of Antrim, of the two districts known as Ballylough and Ballintoy, each containing four quarters of land, Irish measure, for the yearly rent of nine pounds sterling. This grant included Sheep Island and "the other little islands of the Camplie," probably

1 *Origines Parochiales Scotiæ*, Vol. II., p. 234.

2 Tradition also asserts that the Stewarts originally got possession of a portion of their Ballintoy property by foul means, having murdered the rightful owner, on a hill called Knocksoughey, a little to the eastward of the present village of Ballintoy. Their victim's name is said to have been *Maeiderig* or "Red Chief," and his people were afterwards known as Reids on the Antrim coast. There were several influential families of this name in Ballintoy parish, and also on the opposite coast of Cantire. Their original seat or residence in Ballintoy was at Altmore, now known as the Deer Park, from which the family removed to the castle built by them at an early period, near the site of the present church. This structure was afterwards occupied by the Stewarts, but it has entirely disappeared, nearly a century ago.

the isolated rocks where *kelp* could be obtained from the sea-wrack. The Earl reserved the salmon fishing of Portnalarabane, (now Larryban) and the Deerpark occupying the whole ridge of highland south of the village of Ballintoy, and known then as Altmore. Besides, he claimed as landlord, all the Hawks bred on these lands, which were no doubt numerous; but whether he expected Archibald Stewart to catch them for him, we cannot say, as the terms of the grant leave this matter conjectural. Stewart was bound to sub-let his lands only to Scotch tenants, and to supply a certain number of men at every general Hosting that might be found necessary. All tenants were allowed to cut as many trees as were required to build houses and make farm implements, a privilege of which they must have liberally availed themselves, as the district of Ballintoy has been quite destitute of trees for a long period. In April, 1625, John MacNaghten, agent to Lord Antrim, gave formal possession to Archibald Stewart, of Lisfermling, in the name of all the other lands specified in the grant.

On the death of John MacNaghten, in 1630, Lord Antrim appointed Archibald Stewart to succeed him as agent. So long as the first Earl lived, this situation was desirable in many respects, but his Lordship died in 1636, and from that year Stewart's troubles and misfortunes began. The second Earl of Antrim was imprudent and ambitious. He had represented to Charles I. that he could raise and equip a large force in Antrim, which would serve effectually to check the proceedings of his Majesty's Covenanting enemies in Scotland. The King was but too glad to catch at any hope of aid, and wrote urgently to the Lord Deputy Wentworth to encourage and assist Lord Antrim's project by every means at his command. Negotiations and inquiries of various kinds were instantly commenced by Lord Antrim, not only with Wentworth, but with several of the MacDonnell chieftains in the Highlands and Isles of Scotland, and in all these perilous transactions Archibald Stewart was required to take a prominent part. In 1639, he was sent to Scotland for the purpose of ascertaining how far Lord Antrim might trust to the co-operation of the MacDonnells against their great enemy, the Earl of Argyle, who was then the recognised leader of the Covenanters. He performed his task with great tact and discretion; but on his return, he found that Wentworth had begun to suspect that Lord Antrim's promises of assistance were made without having the means of practically carrying them out. Of course, all friendly relations between these noblemen soon came to an end; but, as the King kept urging Wentworth to "set Antrim on Argyle" without delay, it was necessary that the Deputy should continue to consult with Lord Antrim respecting the contemplated invasion of Argyleshire, and Stewart was the agent through whom such consultations were conducted. At length, all idea of the projected expedition was given up, as neither Lord Antrim nor the Government had any means at command, and as Wentworth always doubted the expediency of committing so important a trust

to one whom he believed to be incompetent as a leader, and of whose motives he had begun to entertain serious doubts. Indeed, the Lord Deputy did not hesitate to declare that Lord Antrim, through a pretended zeal for his Majesty's service, aimed at purposes of personal aggrandisement, and intended to employ the Government troops in wresting from Argyle certain lands which had formerly belonged to his (Antrim's) ancestors. Unfortunately for Stewart, he was regarded as a sort of accomplice in the business, and was charged by the Council in Dublin with misleading them as to Lord Antrim's capabilities and intentions. Wentworth, in writing to the Duchess of Buckingham, speaks of her husband, Lord Antrim and "his man Stewart," as acting deceitfully towards himself and the Government.

In 1635, Lord Antrim, then Lord Dunluce, married Kathrine Manners, only daughter and heiress of Lord De Roos, of Hamlake, afterwards Earl of Rutland. This lady had been previously married to George Villiers, Duke of Buckingham, who was assassinated in 1624. When married to Lord Dunluce, she was enormously rich, having inherited largely from her father, and being splendidly endowed by her first husband; but all this wealth, together with what could be gleaned from the Antrim estates, was not enough to meet their expenditure in England. By way of economising, the Duchess condescendingly came to reside in Ireland, in 1639, and made Dunluce Castle her principal place of abode. But she was compelled to fly from it by the events of 1641, when she returned to England, and never afterwards revisited the Antrim shore. Her household was the last that ever warmed the old walls of Dunluce.

On the 2nd of September, 1639, she addressed the following letter, from Dunluce, to Wentworth, then Lord Deputy:—

"My Lord, I was in hope, till very lately, that all your displeasure taken against my Lord had been past; but in letters sent me out of England, I was assuredly informed your Lordship was much disgusted still with him, which News hath much troubled me. I cannot be satisfied without sending these expressly to you; and I beseech you that what you do conceive, deal clearly with me, and let me know it. I must necessarily be included in your Lordship's anger to him; for any misfortune to my Lord must be mine, and it will prove a great misfortune to me to live here under your Frown. Out of your goodness you will not, I hope, make me a sufferer, who never have deserved from you, but as your Lordship's most Faithful Servant, K. BUCKINGHAM."

In Wentworth's reply, there is the following passage:—

"Your Ladyship desires me to deal clearly with you, and otherwise I never practised with any. And as for my Lord Antrim, your Ladyship might do well to advise him to the like manner of proceeding. For I must needs confess myself not satisfied, finding in the late proceedings here with this state, his Lordship returned me artificial for simple and ingenuous dealing;—and that himself and his man Stewart, endeavoured to turn the improbability and impossibility of that design upon me as a fault, whereon to excuse themselves; which methought was not so fair, to make me accountable, for that in the conclusion, wherein I had no hand or privity at all originally."—*Strafforde's Letters and Despatches, Vol. II., pp.* 386—7.

Scarcely had this affair terminated, when the rebellion of 1641 burst in all its horrors upon Ulster. No man in the county of Antrim was more actively

employed than Stewart in attempting to avert, or alleviate the dire calamities which then suddenly overwhelmed the Protestant inhabitants of the Route. His chief, the Earl of Antrim, had made a hasty exit from Dunluce to Dublin, being undecided in his political sentiments, and consequently suspected by both the Government and the Irish. Stewart was, therefore, compelled to meet the dangers of the crisis comparatively alone, and the difficulties of his position were very much increased by an act of imprudence into which he was, no doubt, betrayed, by the influence of his landlord. This act consisted in receiving and confidentially entertaining Allaster MacColl MacDonnell, whom Stewart had met in Scotland when engaged on his political mission in 1639, and whom Lord Antrim represented as a helpless fugitive from the vengeance of Argyle.

It was true that his father's house had been broken up in Colonsay by the calamitous civil war which then raged in Scotland, but the son of Colla Kittagh, in coming to the Antrim coast, at that particular crisis, was suspected of having another and less harmless object in view than merely visiting his friend, Archibald Stewart, at Ballintoy Castle.[1] These suspicions were fully borne out by subsequent events. On hearing of his arrival, the Government ordered his immediate seizure and imprisonment, but Stewart interposed, and, as he was known to the civil authorities as a loyal and most useful magistrate, his influence prevailed in screening Allaster MacColl from the rigour which would at least have restrained him from the dire events in which he was afterwards concerned. So soon as tidings of the actual outbreak reached the North, Archibald Stewart took every precautionary measure which a person in his comparatively isolated situation could hastily adopt. He collected and armed several hundred men, whom he placed in the castles of Ballintoy and Clough, and, as if to show his confidence in Allaster MacDonnell, he gave him a command in his own Regiment of Foot. But the latter took an early opportunity of declaring for the cause of Sir Phelim Roe O'Neill, who had already inaugurated the insurrection in Ulster, and to whom all the Northern insurgents looked up as their especial leader and chief. This regiment consisted chiefly of Scotch refugees from the islands, who had accompanied Allaster on his flight.

(To be continued.)

1 Alexander, or Allaster MacDonnell was the son of Coll, surnamed *Kittagh*, or left-handed, who was the son of Gillaspick, who was the son of Colla surnamed duv *na-gCappul*, or "Black Colla of the Horses," who was the son of Alexander of Isla and Kintyre, who was the son of John executed on the Burrow Muir, near Edinburgh, in 1493, who was the son of John, who was the son of Donnell surnamed *Balloch*, or the "freckled," who was the son of John surnamed *Mor* or "large-bodied," (married to Margery Bissett of the Glynns of Antrim), who was the son of the "good John of Isla," Lord of the Isles by his second wife, Margaret Stewart, daughter of Robert II. Coll *Kittagh*, so well known in Scotland during the civil war in the reign of Charles I., was born at Carnrig, or rather on a small island in Loughlinch. When his grandfather, Colla duv na-gCappul, died at Kinbann Castle, in 1558, his father Gillaspick, then a mere youth, was sent to foster with O'Quinn, the chief of Carnrig, whose daughter he afterwards married. Gillaspick was heir to the Route, through his mother, who was daughter to Macquillin, but he was killed, (it was said accidentally) at a bull fight which took place at Ballycastle, to celebrate his coming of age. His wife, with her son Coll, afterwards surnamed *Kittagh*, was compelled to take refuge in Colonsay for protection against *Sorley Boy*, who refused to acknowledge the child's claim to the inheritance of his father. The second Earl of Antrim's grandfather, Sorley Boy, and Allaster MacDonnell's great-grandfather, Colla of Kinbann, were brothers.—*Old MS. of the MacDonnell Family.*

THE

ANCIENT CHURCHES

OF

ARMAGH:

BEING THE SUBSTANCE OF A PAPER READ BEFORE THE ARMAGH NATURAL HISTORY AND PHILOSOPHICAL SOCIETY, ON THE 14TH OF MARCH, 1860.

By WILLIAM REEVES, D.D., Vicar of Lusk.

LUSK:
PRINTED FOR THE AUTHOR.

MDCCCLX.

In accordance with the promise made in the first number of this journal, to republish some of the scarcest pamphlets from the pen of the late Bishop Reeves, the above invaluable paper has been selected as the first. The following notice, printed on the back of half-title of original, shows the well-known generous spirit of the writer: "Five hundred copies of this Lecture have been printed, the proceeds of which, at half-a-crown a-piece, the writer intends to devote to the repair of the Round Tower at Lusk. Persons disposed to further this object by taking copies, can be supplied, post free, on application to the writer at the Vicarage, Lusk, County of Dublin."

The Churches of Armagh.

(Continued from vol. v., page 227.)

Appendix.

C.—Na Ferta.

THE following extract from the Book of Armagh (fol. 6 *b b*), a compilation of earlier records, made about the year 807, is the earliest existing notice of the plantation of Christianity in this place.

Fuit quidam homo dives et honorabilis in regionibus Orientalium, cui nomen erat Daire; hunc autem rogavit Patricius ut aliquem locum ad exercendam relegionem daret ei. Dixitque dives ad sanctum, Quem locum petis? Peto, inquit sanctus, ut illam altitudinem terræ quæ nominatur Dorsum Salicis dones mihi, et construam ibi locum. At ille noluit sancto terram illam dare altam: sed dedit illi locum alium in inferiori terra ubi nunc est Fertæ Martyrum juxta Arddmachæ; et habitavit ibi sanctus Patricius cum suis.

Post vero aliquid tempus venit eques Doiri Dairi, ducens equum suum miraculum ut pasceretur in herbosso loco Christianorum. Et offendit Patricium talis dilatio equi in locum suum, et ait, Stulte fecit Daire, bruta mittens animalia turbare locum parvum quem dedit Deo. At vero eques, tamquam sordus non audiebat, et, sicut mutus non aperiens os suum, nihil loquebatur; sed dimisso ibi equo nocte illa exivit. Crastino autem die mane veniens eques vissitare equum suum, invenit eum jam mortuum, domique reversus tristis, ait ad dominum suum, Ecce Christianus ille occidit equum tuum, offendit enim illum turbatio loci sui. Et dixit Daire, Occidatur et ille: nunc ite et interficite eum. Euntibus autem illis foras, dictu citius inruit mors super Daire. Et ait uxor ejus, Caussa Christiani est hæc. Eat quis cito, et portentur nobis beneficia ejus: et salvus eris. Et prohibentur et revocentur qui exierunt occidere eum. Exieruntque duo viri ad Christianum, qui dixerunt ei, celantes quod factum est, Et ecce infirmatus est Daire; portetur illi aliquid a te, si forte sanari possit. Sanctus autem Patricius, sciens quæ facta sunt, dixit, Nimirum, benedixitque aquam, et dedit eis dicens, Ite aspergite equum vestrum ex aqua ista, et portate illam vobiscum. Et fecerunt sic, et revixit equus; et portaverunt secum, sanatusque est Daire asparsione aquæ sanctæ.

Et venit Daire post hæc ut honoraret sanctum Patricium, portans secum eneum mirabilem transmarinum, metritas ternas capientem; dixitque Daire ad sanctum, Ecce hic æneus sit tecum, Et ait sanctus Patricius, Grazacham. Reversusque Daire ad domum suam dixit, Stultus homo est, qui nihil boni dixit præter Grazacham tantum pro æneo miribali metritarum trium. Additque Daire, dicens servis suis, Ite reportate nobis æneum nostrum. Exierunt, et dixerunt Patricio, Portabimus æneum. Nihilominus et illa vice sanctus Patricius dixit, Gratzacham, portate: et portaverunt. Interrogavitque Daire socios suos dicens, Quid dixit Christianus quando reportasti æneum? At illi responderunt, Grazacham dixit et ille. Daire respondens dixit, Gratzacham in dato, Grazacham in ablato, ejus dictum tam bonum est, cum Grazacham illis; portabitur illi rursum æneus suus. Et venit Daire insemet illa vice, et portavit æneum ad Patricium, dicens ei, Fiat tecum æneus tuus, constans enim et incommotabilis homo es. Insuper et partem illam agri quam ollim petisti, do tibi nunc, quantum habeo, et inhabita ibi. Et illa est civitas quæ nunc Arddmachæ nominatur. Et exierunt ambo sanctus Patricius et Daire ut considerarent mirabile oblationis et beneplacitum munus; et ascenderunt illam altitudinem terræ, invenieruntque cervam cum vitulo suo parvo jaciente in loco in quo nunc altare est Sinistralis aeclesiæ in Ardd-machæ, et voluerunt comites Patricii tenere vitulum, et occidere; sed noluit sanctus neque permissit, quin potius ipsemet sanctus tenuit vitulum, portans eum in humeris suis, et secuta illum cerva velut amantissimaque ovis usque dum dimisserat vitulum in altero saltu situm ad aquilonalem plagam Airdd-mache, ubi usque hodie signa quædam virtutis esse manentia periti dicunt.

In the foregoing extract, *Orientales* is the Latin equivalent for the Irish Airtheara, the distinctive name early appropriated to that section of the Airghialla, who occupied the eastern portion of their kingdom. It is still preserved in the form *Orior*, in the two baronies of upper and lower Orior, which form the eastern tract of the county, from Tandragee to Newry. This was *O'Hanlon's country* of the middle ages, and the parish of Loughgilly, formerly known as *Castrum O'Hanlon*, is situated in the middle of it. The name Orientales occurs again in the Book of Armagh, where the people are described as going to Down with the intent to carry away the remains of St. Patrick. The Annals of Ulster, also, at 640, use this term *Orientales* instead of na nAirtheri. Again, at 721, they style the individual *Rex Orientalium* whom Tighernach, at 722, calls ri na nAirtir. This latter title was continued to a late period: thus we find at 1366, in Sweteman's Register, "Malachias O'Hanlon Rex de Erthyr". Adamnan, in his Life of St. Columba, uses a different Latin word to express the same idea, namely, *Anteriores* (i. 43, p. 82, ed. Reeves); "Anteriores qui Scotiæ Ind-Airther nuncupantur" (iii. 7, p. 204). This territory was of greater extent in St. Patrick's than in after times: it included the present baronies of Armagh and Oneilland West. Daire, the chieftain of this territory, is represented as son of Finnchadh, son of Eoghan, son of Niallan (from whom the name *Oneilland*), son of Fiac, son of Fedhlimidh, son of Fiachra Cassan, son of Colla Dachrich: *i.e.*, he was seventh in descent from this Colla. But Colla flourished in 332, and thus seven generations are crowded into one century, instead of occupying two, as they should according to the average calculation. Flann Febla, Abbot of Armagh in 687, was only the same distance from the founder of the family. Some generations must, therefore, be supposed to have been interpolated, and yet in cancelling any names from Daire's pedigree, one is obliged to expunge them also from his collaterals. From Muiredhach, brother of Finnchadh, Daire's father, the family of Ua H'Anluain, or O'Hanlon, the lords of Orior, are descended; and though Anluan, from whom the patronymic was formed, did not flourish, or surnames come into use, for several centuries after St. Patrick's time, yet by a kind of reflex nomenclature (something like that employed by those who call St. Patrick a *Protestant*) this Daire was accounted an O'Hanlon; and in the Armagh Inquisition of 1609, there is a very interesting record of the local tradition which existed in the county upon the subject, so late as the seventeenth century: "The septs of Slute MacLaughlin and Slute Murtagh were possessed of the twenty undernamed townes in the Irish precinct of Coswoy [now part of Eglish parish, *Eawyn*, the modern Navan, being one of the twenty], from a predecessor of the Archbishop, who held them in right of his see, by gift from David Derrig O'Hanlon". This was none other than Daire Derg, the subject of this note. The jurors in all probability did not exactly know who their David Derrig was, nor has any one since their time,

till now that the vail of this tradition has been raised, under which stands out the genuine original.

Druimsailech, the Irish form for *Dorsum Salicis*, is a common compound in Ireland. There is a conspicuous ridge in the county of Tipperary, about five miles south of Roscrea, which was formerly so called. The Book of Druim-sailech is referred to in the Genealogy of the Corca Laidhe (Miscell. Celtic Soc., p. 28). And there are five townlands in various parts of the kingdom called *Drumsallagh*. There are as many more bearing the analogous *Ardsallagh*.

Fertæ Martyrum in the Tripartite Life is called in de ferta, 'the two graves': but as the word ferta admits of the two interpretations 'grave' and 'miracle,' the latter was adopted in the middle ages; for Jocelin, speaking of it, says, "Est autem locus angustus, secus Ardmachiam situs, tempore moderno *Festum Miraculorum* nominatus" (cap. 161), which Ussher quotes, and adds, "Hibernis enim Fearta miraculum denotat" (Ec. Br. Ant. cap. 17, works, vol. vi. p. 419). It is more strange that Colgan, who was master of the language, should have adopted the vulgar error "Templum na Ferta id est, Miraculorum, appellatum" (Trias Thaum, p. 310 *b*). The present is the earliest form of the name to be found, *Fertæ* being put in a Latin plural of the first declension, and *martyrum* being the word early employed to denote the interred remains of holy men. See Reeves's notes on Adamnan's Life of St. Columba, p. 313, 314. The space surrounding the Fertæ is characterized in the Tripartite Life as in rath chobrad 'in a strong rath', having probably been some old entrenched pagan cemetery. There can be no reasonable doubt but that ferta in the present case signifies 'graves', or some such idea. This will appear from what follows. In the Book of Armagh (fo. 21 *bb*), the words occurring in the tract called Liber Angeli, *ad sargifagum martyrum*, that is, 'at the sarcophagus of the relics', are glossed at the margin du ferti marthaib. Again the idea of excavation is implied in the word as occurring in the sentence "ad Ferti virorum Fecc, quam ut fabulæ ferunt, foderunt viri, *i.e.*, servi, Feccol Fertcherni" (*ib.* fo. 3 *b a*). That it originally denoted a pagan grave of a peculiar form, appears from the words "et fecerunt fossam rotundam similitudinem *fertae*, quia sic faciebant ethnici homines et gentiles" (*ib.* fo. 12 *b a*), which passage, referring to the burial of Laeghaire's daughters near Clebach, is given by Probus, but with a different equivalent for *ferta*, keeping up the idea of sarcophagus, "et sepultæ sunt juxta fontem Clebach. Feceruntque eis fossam rotundam in similitudinem *petræ incisæ*, quæ fossa consecrata est a sancto Patricio cum sanctarum virginum ossibus" (ii. 17, Trias Th., p. 58 *a*). Unfortunately the Tripartite Life gives no parallel for this statement, but it relates that these two virgins were buried in Sendomnach of Magh-Aei, but some say their relics [tairse] were afterwards brought to Ardmach, where they await their resurrection: possibly to this very spot. In the third Life of St. Patrick,

printed by Colgan, we find—"Venit ad fossam terræ quæ dicitur *Ferte*, et erat ibi quædam mulier sepulta" (cap. 52, Trias Th., p. 25 *b*), which Jocelin thus gives in the parallel place: "Ad quendam locum vocabulo *Fearta* devenit, ubi in *cujusdam collis rotunda superficie* mulieres duas mortuas atque sepultas invenit" (cap. 63, Trias Th., p. 79 *a*). Further, the parish of Fertagh, in the county of Kilkenny, called na Feirtea 'the graves', by the Four Masters, at 1156, and which is still distinguished by its round tower, was early known as Feirtea Caerach, 'graves of the sheep', from the tradition that at a remote period a number of sheep, which died of the distemper, were buried there. The grave of Echtra, called Feirt Echtra is still shown in a field near the old church of Kilmoremoy in Tirawley, county of Mayo. (O'Donovan, Hy-Fiachrach, p. 468.)

The following list, compiled from various sources, will show that the word is almost always found in *pagan* association. P. denotes pagan; C. Christian; and T. Transition.

Feirtea Aedha Luirgnig.	P.	Aedh, son of the Dagda, flor. 3400.
Feirt Bige.	T.	Bega, disciple of St. Patrick in W. Meath.
Feirt Bodain.	P.	A Tuatha-De-Danaan, flor. 3470.
Feirt m Boinne.	P.	Boinn, wife of Nichtan.
Feirtea na g Caerach.	P.	In the heroic age.
Feirt Cerbain.	T.	Cerban, St. Patrick's discip. at Tara, ob. 499.
Feirtea Conaire.	P.	Conaire, ob. 165.
Feirt Connmail.	P.	Kynval at Eurania, 3579.
Feirt Cormaic.	P.	Cormac Mac Airt, ob. 266.
Feirt Echtra.	P.	Echtra, gr. daughter of Dathi.
Feirt Erclaim.	P.	Esclam, the Dagda's brehon, 3371.
Feirt Fedelmid.	P.	Fedhlimidh Rechtmar, ob. 119.
Feirtea Fer Feg.	P.	Before Patrick's arrival.
Feirt Fintain.	P.	Fintan, ob. 2242.
Feirtea Feige.	P.	Tuatha-de-Danaan.
Feirt Lachtge.	P.	Lachtghe, long anterior to St. Patrick.
Feirt Medba.	P.	Medba, flor. 5070.
Feirt mna Maine.	P.	The wife of Maine.
Feirt Mortaigh.	P.	In Ormond, co. Tipperary.
Feirtea Nemedh.	P.	Nemhedh, ob. 3033.
Feirt Patraic.	C.	Formerly Fert Esclaim.
Feirt Sceithe.	C.	St. Sciath, 6th of September.
Feirt Scota.	P.	Scota, wife of Milesius, ob. 3500.
Feirtea Tire Feic.	P.	Anterior to St. Patrick.
Achadh Feirtea.	C.	St. Itharnaisc, 14th of January.

In modern times we have the word in the following townland names:—

Farta	Killarney	Magunihy	Kerry
Farta	Kiltullagh	Athenry	Galway
Fartagh	Devenish	Magheraboy	Fermanagh

FARTAGH	Drumkeeran	Lurg	Fermanagh
FARTAGH	Knockbride	Clankee	Cavan
FARTAGH	Loughan	Castlerahan	Cavan
FARTADREEN	Killinkere	Castlerahan	Cavan
FARTAGAR	Kilbennan	Dunmore	Galway
FARTAMORE	Clonfeakle	Armagh	Armagh
FARTANNAN	Kilmacshalgan	Tirerill	Sligo
FARTHA	Ballinaboy	Kinalea	Cork East
FERTAGH	Moynalty	Kells L.	Meath
FERTAGH	Rossinver	Rosclogher	Leitrim
FERTAGH	Fertagh	Galmoy	Kilkenny
ARDFERT	Ardfert	Clanmaurice	Kerry
CLONFERT	Balrahan	Ikeathy	Kildare
CLONFERT	Clonfert	Duhallow	Cork E.
CLONFERT	Clonfert	Longford	Galway
CLONFERT	Clonfertmulloe	Clandonagh	Queen's Co.
CLONFERT	Ballyhean	Carra	Mayo

The cauldron mentioned in the extract from the Book of Armagh is spoken of as "beautifully made and brought from across the seas", *aeneus mirabilis transmarinus*. There exist in Ireland some specimens of very admirably executed bronze vessels of this character, formed of ingeniously imbricated plates, set outside with rows of spinous rivets to increase the heating surface. And the notion prevails that these have, at a remote period, come from abroad, and are of foreign make. A fine specimen exists among the Dublin Society Antiquities deposited in the Royal Irish Academy Museum. A portion of a remarkable example is preserved in the Belfast Museum; and the appearance of one which was found in the southern part of the county of Monaghan is beautifully represented in Mr. E. P. Shirley's *Farney*, p. 185. A curious story is told by Giraldus Cambrensis at a later date, regarding a vessel belonging to the abbey of Armagh. Speaking of Philip of Worcester's outrages here, in the Lent of 1184, he proceeds: "Hugo vero Tyrellus cacabum magnum, qui conventus clericorum fuerat, cum totius cleri maledictione ad Luvedensem secum civitatem asportavit. Sed eadem nocte, igne, proprio ejusdem hospitio accenso, equi quo qui cacabum extraxerant, cum aliis rebus non paucis, statim combusti sunt. Quo viso, Hugo Tyrellus mane cacabum inveniens prorsus illæsum, pecunia ductus, Arthmatiam eum remisit". Topogr. Hib., ii. 50, p. 733 (ed. Camden.) O'Sullivan says, that Tyrrell took the pan to Down (Hist. Cath. Ib. Compend. ii., 1, 8. So also Cox (Hib. Anglic., i., p. 38). Luvedia or Lowth was more in the direct road.

The expression *Grazacham* is nothing but a barbarous pronunciation of *Gratias agam*, which is thus noticed in Cormac's Glossary:

"Grasticum .i. graziacum, Grasticum, *i.e.*, gratias agam, *i.e.*, St. Patrick's mode of thanksgiving, quod Scoti corrupte dicunt. Sic hoc dici debet, *i.e.*, ᚌᚏᚐᚃᚐᚌᚓᚄ ᚇᚑᚋ, gratias Domino agemus".

Of Lupait, or Lupita, St. Patrick's alleged sister, there is no notice in any of the Irish Calendars. The tract on the Mothers of the Saints of Ireland, ascribed to Ængus the Culdee, says: "Lupait, sister of Patrick, was the mother of the seven sons of Ua Baird, namely, Nechtan, Dabonda, Mogorman, Darigoc, Ausaille, Sechnall and Cruimthir Lugnath". Colgan, who wishes to maintain the virginity of Lupait, endeavours to make it appear that this is an error, and that another sister is intended (Trias Thaum., p. 225 *b*). But the following passage of the Tripartite Life proves that he was needlessly solicitous on the subject:

Patrick was angry with his sister, *i.e.*, Lupait, who had committed the sin of the flesh, so that she became pregnant thereby. When Patrick went eastwards to the church, Lupait went to meet him, so that she came and knelt before his chariot at the place where the cross is. Drive the chariot over her, said Patrick. The chariot passed over her. Thrice she went to meet him [and he drove the chariot over her each time], so that she went to Heaven; and she was buried by Patrick afterwards, and her requiem was sung. But Colman, son of Ailill of the Ui Bresail, it was that caused the death of Lupait at Imdual. Aedan, son of Colman, the saint of Inis Lothair, was the son of Lupait and Colman. Lupait had implored of Patrick that he would not take away Heaven from Colman, cum sua progenie.

Now Patrick did not; but he said they should be subject to diseases. And the race of this Colman are the Ui Faelain and the Ui Duibhdara.

Colgan will have it that the name Lupait is an interpolation in this story, and that ᚃᚑᚃᚐ must be taken in all the latitude of the word 'sister' (Trias Th., p. 185 *b*. n. 103). In an earlier part of the Tripartite Life Lupait is extolled for her chastity, and is said to have been placed by her brother in Druimcheo on the west of Brileith [now Slieve Golry], this mountain being situate between it and Ardagh (ii. 29, Trias Th., p. 133 *b*). The second and third Lives of St. Patrick, in Colgan's collection, say of Lupita, "cujus Reliquiæ sunt in Ardmacha" (c. i., Tr. Th., p. 11 *a*). In the note on this, Colgan writes, "jacet sepulta Fertæ juxta Ardmacham cænobio Monialium, in honorem ipsius ibi extructo" (p. 16 *b*. n. 2). Her festival is placed at the 27th of September. Of the invention of her remains Colgan gives this account: "Lupitam sepultam esse Ardmachæ, ejusque reliquias ibi asservari tradunt authores secundæ et tertiæ Vitæ S. Patricii, c. i. Ubi et corpus ejus extra civitatis muros in quodam sarcophago repertum quasi integrum, sed mox ac tactum est a prophanis manibus, in cineres resolutum, repererunt quidam loci accolæ, ante annos circiter quatuordecim ibi fodientes, ut a pluribus qui eos hæc referentes audierunt, accepin us" (Trias Thaum., p. 226 *a*, Lovan. 1647). See also *ib.*, p. 269 *b*. Ward thus refers to the same occurrence: "S. Lupita virgo Sanctimoniales nuper extra muros Ardmachanæ civitatis in defosso altè rudeto (veteris ut videtur Cœnobii) inventa stantis positurâ, inter binas cruces compagem corporis antè et ponè munientes". Vardæi Rumoldus, p. 184.

D.—Bishop's Court.

The following notice of this interesting spot was printed by the late John Corry, in a public journal in 1848. Like other communications made to literary vehicles of this kind, it was widely read and soon forgotten. Few people in Armagh are aware that such a description is in existence, and it is with the double object of diffusing information, and paying a well-merited tribute to the memory of the best antiquary whom Armagh has given birth to, that the article in question is transferred verbatim to these pages.

"The ruins called 'The Bishop's Court' were well known by the old inhabitants of Armagh, but very few of the present generation are aware of its locality. In Stuart's Armagh, the remains are very briefly noticed in page 512: 'There are some ancient ruins at Grange, within a mile of the city, which are usually called the Bishop's Court. Not far distant from these ruins is the place which Speed calls Mackilloran, which is probably the site of Killotir Church, spoken of by O'Sullivan and other Irish writers'.

"The ruins alluded to stood on a small mound at the west side of the large hill which rises in the townland of Mullynure (Mullagh-na-yur, 'the hills of the yew trees'), a mile north of Armagh. The hill, at no very remote period, must have been completely insulated by water. A few years ago it was almost surrounded by a very soft bog, which has lately been converted into good meadow by a very deep drain, which carries off the water, and empties itself by a self-acting sluice into the river Callan.

"A few years ago, when labourers were making turf in the bog between the ruins and the city, they found two parallel rows of oaken stakes some feet apart, which evidently formed a road leading to the city; it terminated nearly opposite the old road, called Lisanally lane, which enters the city at the foot of Lower English Street.

"With regard to the building itself there is no historical evidence of the period of its erection, nor why it is called the Bishop's Court—the only way by which its character can be ascertained is, by examining the style of its architecture, and detailing the various relics of antiquity found within and about its walls.

"Some time ago H. Magill, the occupant of the land on which it stood, finding that there was a valuable bed of lime-stone beneath, very near the surface, began to quarry it, and in the course of excavation, the small remains were gradually removed. H. Magill, to his credit, carefully watched the discoveries which were made, and preserved everything worthy of notice.

"The architectural remains discovered, consisted of cut-stone windows and doorways, of light-coloured sandstone (of the same kind used in the ancient parts of the cathedral). The style of these marks the period of its erection; the windows were formed by three *small lancet lights, divided by*

mullions, and covered with a *square hood moulding*. At the west end of the large northern apartment, the capital of one side of the doorway was found, ornamented with the *Nail-head moulding* peculiar to the early English style of the twelfth and thirteenth centuries, and near it was discovered the holy water stoup. On the top of the capital there is one of those curious 'marks' which were used by the confederated architects and masons, called 'Free Masons', who travelled from place to place over Christendom, and with skill which cannot be surpassed, reared those glorious cathedrals and abbeys whose structure gives such powerful evidence of their scientific knowledge, and of the piety of those who furnished the enormous sums necessary for their erection.

"In the English churches such marks are of frequent occurrence (in Canterbury for instance), but in this country they do not appear so frequently.

"During the course of the restoration of the old Cathedral, none of these appeared on the capitals of the same period of the Gothic style, as may be seen by examining the few which remain in the Crypt under the Choir. It is painful to be obliged to add, that *many beautiful specimens, with ornaments peculiarly Irish, were carried away to England and kept there.* But to return to 'the Court'. In this part of the building, at the east end, large quantities of stained glass were found, with the lead framework; the frames were all lozenge shaped; some so small as two inches long by one in breadth, but all beautifully painted with vine and strawberry leaves; the glass was *very thick* (a mark of its great antiquity), and had evidently suffered injury by fire, as many panes were greatly warped. At this place a small bronze altar bell with a trefoil handle was dug up.

"As the work of demolition proceeded, many curious articles were found: brooches, bodkins, harp-pins, stone plummets, iron lance heads, a large rude key, and a great number of very curious coins; the *earliest* were the pence and half-pence of Edward I., 1272, coined in London, Lincoln, Dublin, and Waterford, with a great many of counterfeit and foreign coins, the circulation of which was prohibited under severe penalties. Among these were a few specimens of the 'Moneta nigra', or 'black money'. The *latest* coins were those of David II., of Scotland, 1329, and Robert II., 1371. In one of the southern chambers was found the leaden seal of a papal bull: it had on one side the heads of SS. Peter and Paul, and on the other, 'Urbanus V.'—this pontiff died in 1370.

"Without the building, abutting on its east wall, was discovered an arched vault, filled with human bones, many of which were turned up among the ruins: but the strangest discovery of all was, that beneath the floor of a room, in the mould, was found an *ancient Irish earthen urn filled with calcined bones;* the urn, unfortunately, was broken in pieces. A very large quern stone (the upper one), nearly three feet in diameter, was found without the building, and in a ditch near to it, several brass culinary utensils were discovered.

"Nearly all the antiquities found, from time to time, are now in the museum of St. Columba's College, Stackallen.

"After the various discoveries enumerated above, it is scarcely necessary to add that this building, evidently an ecclesiastical one, was in all probability an affiliation of some of the great abbeys of Armagh, and was erected early in the thirteenth century; the quantities of charcoal and ashes found in the building afford a reasonable ground for supposing that it was destroyed by fire; and the latest coins found there being minted about 1371, it may safely be inferred that its destruction took place not long after that year.

"The object in view in collecting these evidences of its antiquity is, to *record the facts*, in order that they may afford assistance to whoever may undertake the publication of a second edition of Stuart's Armagh. Every day is throwing new light on our National antiquities: the labours of our learned Petrie, and the numerous members of the Archæological Society, are laying the valuable stores of Ancient Irish History open to all; and perhaps some certain light may yet be thrown on the long deserted ruins of the Bishop's Court.

"JOHN CORRY.

"July, 1848".

[FINIS.]

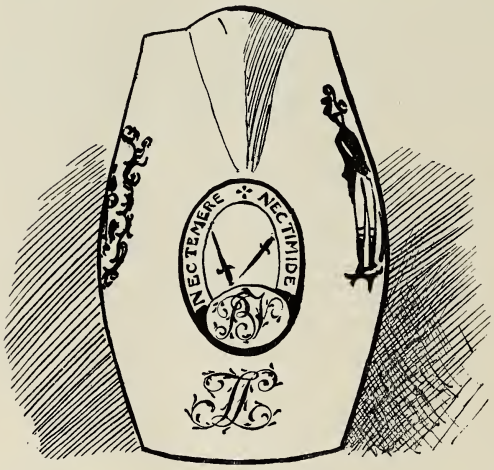
The Ulster Volunteers of 1782: their Medals, Badges, Flags, &c.

(Continued from p. 219, vol. v.)

In order to make this whole subject complete, so far as Ulster is concerned, the Editor requests that all those who have such articles, or any other Volunteer relics, will enumerate and describe them, or entrust the same to him to make illustrations from, when they will be safely returned.

Ballymoney Volunteers.

By THOMAS CAMAC.



VOLUNTEER JUG IN BALLYMONEY TOWN HALL, SHOWING LESLIE CREST.

There are several memorial jugs among the antiquities in Ballymoney town hall referring to the Volunteers. The annexed illustration has reference to the Ballymoney corps in particular. B.V. is for Ballymoney Volunteers, and J.L. for James Leslie, commander of the company; the arms and motto are those of the Leslie family. Colonel E. D. Leslie, of Leslie Hill, Ballymoney, has favoured me with the loan of a pamphlet, entitled—

PLAN

OF

REVIEW

FOR THE

VOLUNTEERS

That are to assemble at

BALLYMONEY,

On Monday, 12th July, 1784.

JAMES LESLIE, ESQ.,

Reviewing General.

DUBLIN.

PRINTED FOR H. WHITESTONE AT No. 29

CAPEL STREET, 1784.

This pamphlet gives directions to the Volunteers under the separate items of "Orders," "Review," "Marching Salute," "General Salute," "Manual Exercise," "Firings," "Manœuvres"; it extends to 15 pages, and is signed at end, "S. Bristow, Exercising Officer." The copy originally belonged to William Lowry, a sergeant of the Volunteers, who was a watchmaker and jeweller, ancestor to J. S. Gordon, watchmaker, Ballymoney. There is the following note at page 9 concerning the troops billeted in Ballymoney: "All troops who are billeted in Ballymoney are to parade for roll-call on Sunday evening at 8 o'clock, and the same on Monday evening, to which order it is hoped the troops will pay due attention. Warning drums to beat off from the eldest officer's lodging at half-past 7, and the long roll for falling in precisely at 8. All the drums that are in town to beat off together. Besides what has already been ordered, the drums are to beat the troop at six in the morning and tattoo at 10 at night." On page 1 it is ordered that the several corps are to parade on the review ground at ten o'clock on Monday, the 12th July.

VOLUNTEER JUG IN BALLYMONEY TOWN HALL.

Other jugs in the town hall bear the following inscriptions: "Success to the Independent Volunteer Societies of the Kingdom of Ireland"; "Success to the Independent Volunteer Societies and Free Trade of Ireland." The motto on the jug here illustrated is "Peace and Independence."

Several who received their military training in the Ballymoney company became afterwards active members of the United Irish Society, whilst others were prominent Yeomen in the '98 troubles. Of the former, probably the best known were John Nevin (escaped to America) and Alexander Gamble (hanged). See *Ulster Journal of Archæology*, vol. ii., page 87. Of the latter, the best known was George Hutchinson, a captain in the Volunteers. The surgeon's name of this company is preserved to us in a perfectly legible tombstone in Ballymoney old churchyard, which, after recording the death of William Reynolds in 1766, goes on—

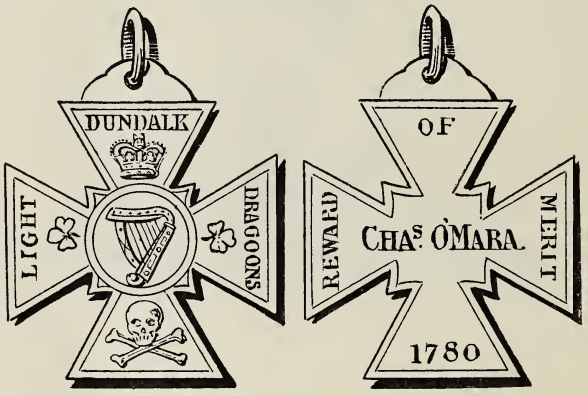
AND
ON THE 2ND DAY OF JUNE
1784 WAS DEPOSETED BE
NEATH THIS STONE WITH
ALL DUE MILITARY HONOURS
THE REMAINS OF HIS SON
WILLIAM REYNOLDS SUR
GEON TO THE BALLYMONEY
VOLUNTEER COMPANY
AGED 35 YEARS.

Dr. Reynolds was a relative of the Hutchinson family of Ballymoney, also of the Lecky family of Boardmills.

There is a field at Leslie Hill still called "The Trooper's Field," which was very likely the drill and review ground of the Volunteers.

Dundalk Volunteers.

By ROBERT DAY, F.S.A.



SILVER CROSS OF THE DUNDALK LIGHT DRAGOONS.

In connection with the Volunteer movement of 1782, Dundalk had three corps of Volunteers; namely, The Dundalk Independent Light Dragoons, commanded by Captain Thomas Read; the Dundalk Horse, by J. W. Forster; and the Dundalk Artillery. The two officers named were among the five delegates from the County Louth, who by their presence helped to compose the Grand National Convention held at Dublin in November, 1783.

A memorial of the first of these cavalry corps has recently been added to my group of Volunteer medals and badges. It is a Maltese cross of silver, engraved, two inches in length, with a ring for suspension. On the centre of the obverse is the Irish harp in a circle beneath a crown, and on the limbs of the cross "Dundalk Light Dragoons"; sprays of shamrocks, and a skull with cross bones. The reverse has "Chas. O'Mara. Reward of Merit, 1780."

This is a very rare form of Volunteer decoration, and the only one that I have met with. The emblems of the skull and cross bones are also uncommon, and may have been the badge of the regiment—as they are of the 17th Lancers; or with greater probability, O'Mara, the recipient, was a member of the Masonic order, as the emblems and the cross would alike have been suggestive to him as symbolical of the order. We have ample proof that many of the Irish Masonic lodges enrolled themselves into companies of Volunteers: for instance, the Ballymascanlon Rangers, whose lodge, No. 222, met in Dundalk from 1762 to 1821. They were altogether a Masonic Volunteer corps. A medal associated with it is in my collection, and has been published. *Journal R.S.A.*, vol. iii., part 3, 1893.

Drumbridge Volunteers.

By ROBERT DAY, F.S.A.

SILVER MEDAL OF THE DRUMBRIDGE VOLUNTEERS.

The medal here depicted recently came into my possession. Until then the existence of this regiment was scarcely known, and it is not recorded in the *Volunteer's Companion.* The medal is of silver, engraved, and measures $2\frac{3}{4}$ inches in diameter, with a raised reeded rim, and ring. The whole field of the obverse is filled by a phœnix issuing from flames, holding an Irish harp in its beak; above is the victorious war-cry of the Geraldines, "Crom A Boo," and below the motto "Resurgam" (I shall rise again). Reverse: "A reward of merit. Thos Kelly. October, 1782. Major A. G. Stewart." The donor, Major Alexander George Stewart, resided at Windsor, close to Drumbridge, which is in the parish of Drumbeg, in the county of Down, about five miles from Belfast. A. G. Stewart had formerly resided at Macedon,[1] which he built as it is at present. He named it Macedon, it is said, so that he might be called Alexander of Macedon. Major Stewart is interred in Drumbeg parish churchyard, close to the tower of the old church. The Stewart arms are depicted on two stones at Drumbeg; but these and other family notes will

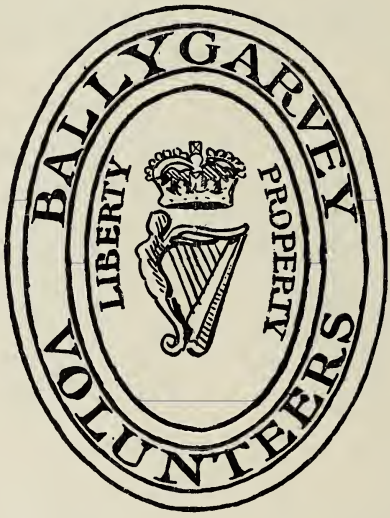
1 *Ulster Journal of Archæology*, vol. v., p. 165.

be dealt with subsequently. The following is the inscription on Major Stewart's tombstone, built into the north wall of the church tower at Drumbridge:

Near this lies interred
the body of
ALEXANDER GEORGE STEWART
of Windsor and Macedon Esqr
who died the 10th of January, 1796
Aged 59 years.

Ballygarvey Volunteers.

By WILLIAM CATHCART.



VOLUNTEER BADGE OF THE BALLYGARVEY VOLUNTEERS.

This badge was worn by my father, Robert Cathcart of Kinbally, near Broughshane, in the county of Antrim, who was a Volunteer in the Ballygarvey regiment. His Volunteer gun is still preserved. I do not know what the regimental colours were.

Ballymena Infantry. Cullybackey Volunteers.
Richhill Volunteers. Ballygarvey Volunteers.

The editor has illustrations prepared of the badges of these regiments, together with one bearing the initials R.V. and the motto "For our country," but refrains from publishing same until he is able to acquire some information about these different regiments. Readers will kindly supply any information in their possession.

Armorial Sculptured Stones of the County Antrim.

By FRANCIS JOSEPH BIGGER and HERBERT HUGHES.

DURING the summer of 1899 we have been able to visit all the churchyards of the county, and to make rubbings of the arms on the tombstones in each, and at the same time to copy the inscriptions. This has been a labour of considerable magnitude, but the results have been more than full compensation. When we came to make up the total number of arms copied, we found they reached over 250, which we are satisfied is vastly more than any other county in Ireland. It is intended that each part of the journal shall contain a portion of these arms until all are published. When all have appeared, the general notes and observations will follow. At present merely the arms and inscriptions will be recorded with incidental notes. The rubbings themselves, strengthened and touched up, have been reduced for illustration to ensure accuracy. A uniform scale will be adhered to throughout. Of course some mistakes must, of necessity, occur in such a work as this from defective stones, some most difficult to rub; and a few may even have been overlooked in our visitation—a not unlikely thing, considering the condition in which many of our graveyards are found. All these it is hoped will be remedied in the final notes. Arms recently cut are not given. We may also state here that the immediate publication of these armorial stones has been forced upon us by the recent issue of several plates of Du Noyer's drawings containing some of them, which are quite unreliable and devoid of all local characteristics. It will be observed that heraldic tinctures are not indicated on the stones.

Larne Parish Churchyard.

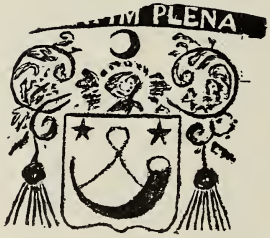
BURNEY.

Here lyeth the body of Margaret Burney who departed this life 28th June 1804 aged 24 years.

BURNEY.

Here lyeth
the body of
Samuel Burney
who de parted
this life 31st
Decr. 1800 aged 22 years
Also John Burney Who
departed this life the 13th
February 1821 aged 83 years

BURNS.



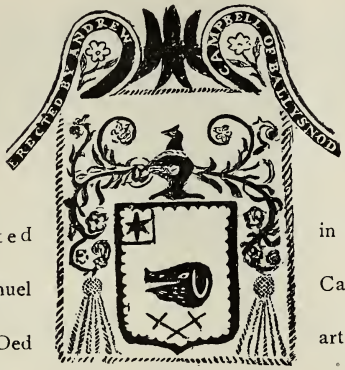
Here lyeth
THE body of one
Child of John Bur[ns]
viz. Mary Ann who
died Feb 2d 1785
Aged 1 year

The first word of the motto *(Gradatim)* is worn away.

BURNS.

Here lyeth
the body
of Eli- zabeth
Brown who
died Mar. 6th
1769 aged
32 years wife to Williaᵐ
Burns & Isebel their childᵈ
also the above named
William Burns who died
16th Mar. 1793 aged 60
years. *Also his Son* Willᵐ
Burns *who died on the 17th May*
1834 aged 52 years.
And Ann Burns his Wife who
died on the 18th of January 1845
aged 60 years.

CAMPBELL.



Erected in Memory of Samuel Campbell who Departed this *Life* on the 1ST OF APRIL 1823 Aged 75 Years *Also* JANE HAWTHORN *wife* to the above SAMUEL CAMP-BELL who Departed on the 9th of May 1823 Aged 77 years

ALLEN.

ERECTED in Memory of Patrick Allen who died 6th June 1770 aged 47 years. Also his Daughter Jennet who died 11th Janry 1811 aged 47 years. Also ANN his wife who died 11th Decr. 1811 aged 80 years. Also their son PATRICK ALLEN who died 26th Octr 1828 aged 57 years. Also their Daughter ANN ALLEN who died on the 12th May 1832 aged 68 years. Also their Grand Son PATRICK ALLEN who died on the 17th January 1834 Aged 29 Years. *Also their Daughter Margaret who departed this Life 21st December 1837 aged 70 years.* Also their Grandson JOHN ALLEN, who died 13th April 1849, Aged 42 years

Also MARY C. NICHOLSON

Wife of the above JOHN ALLEN, who died 17th June 1873, Aged 78 years.

ALLEN.

Here lyeth
the Body of
Robert Allen
Who di ed 28th
Jan 1781 aged 3 years
Also Elizath Allen who died
the 4th Oct 1784 aged 4 years
& Mary died 20th Sep 1778
William Died 17th June 1796
James Allen's Children
his wife Jane who died 6th
Aug 1797 aged 44 years
also Jane Allen daughter
who died 16 May 1800 aged
6 years also James Allen
Senior who died on 9th of
[Apr]il 1816 aged 66 years

CHICHESTER.

PARTED THIS LIFE THE 20TH OF APRIL 1787 AGED 45 YEARS
LIKEWISE SPENSER CHICHESTER, HIS SON WHO DEPARTED THE 9TH OF OCT 1787 AGED 2 YEARS. And Mary his wife Who departed this life the 14th of January 1821 aged 75 years.
ALSO ISAC CHICHESTER
who departed this life the 6th of July 1851 aged 69 years
Also ISABELLA Wife of Isaac Chichester
who departed this life 8th June
1863 aged 70 years.

CHICHESTER.

Here lieth
the bo- -dy of
Marga- -retann
Snody: Wife to Arthur
Chichester who depart-
ed this life April 25th
1807 aged 37 years.
Also George Chichester
aged 39 years. Also Margt:
Hill 2nd wife to the above
Arthur who departed this life
the 12th of March 1822 aged 55 years:
Also the said
Arthur Chichester. who died
14th Novr 1844 aged 75 years.
Also his son James. *who died* 29th
July 1823. aged 19 years.
And of his Daughter MARGARET
who died the 23rd June 1829.
aged 29 years.

The first Chichester illustration depicts the whole upper portion of a stone, arms, and inscription, and is a fair sample of how all the stones are sculptured. In some cases, more numerous in other places than Larne, the arms are cut on the backs of the stones. When this is done, a note is added to that effect.

CALWELL.

Here lyeth
the bodies
of 2 child
dren of
John Callwells — &c.

. . . .

. . . .

The family motto *(In Domino confido)* is quite worn away.

CARLEY.

ERECTED

BY

JAMES CARLEY In Memory of his Father ALEXANDER CARLEY Who departed this Life on the 24th of March 1813 Aged 51 years Underneath are also interred three Children of the latter viz — WILLIAM, who died on the 21st,, of January, 1790 Aged 3 Months NANCY 6th,, of April 1792, Aged one Year. And ALEXANDER 8th of Novr 1793 Aged 9 Months. And his Daughter, MARGARET HOLMES, who died Feby 16th 1836, Aged 45 years.

Also JANE Relict of the said ALEXANDER CARLEY Who died April 24th 1848 aged 86 years And the above-named JAMES CARLEY, who died May 9th 1852 Aged 62 years.

Also the remains of MARGARET HOLMES, who died in Liverpool on the 7th Jany 1856 Aged 37 years. Daughter of the above-named MARGARET HOLMES, and ALEXANDER HOLMES, Buried in Rio de Janeiro April . 1826

Also the remains of ELIZABETH, Daughter of the said ALEXANDER CARLEY, who died on the 4th of June 1826. Aged 66 years.

And of JANE, Daughter of the said ALEXANDER CARLEY who died on the 7th of June, 1862, Aged 64 years. And of ANNE, Daughter of the said ALEXANDER CARLEY who died on the 9th of June 1881. Aged 80 years. And of ELLEN Daughter of the said ALEXANDER CARLEY Who died on the 7th of May, 1884, aged 82 years

FLECK.

Here Lyeth ye Bodies of 2
Children of Robert Flecks
viz Mary, Who Died August
ye 20th 1738 & Helen Died
May ye 8th 1751 ye Aforsed Ro
bert Fleck. Died Novr ye 22
1757 Aged 53 Years

ECCLES.

Here lie the Remains of
Thomas Eccles
who died on the 11th of September 1860
aged 47 years.
And of his sons
James who died 7th December 1851
aged 10 years. And
Thomas, who died 18th February 1851
aged 1 year & 7 Months
Also of his Father & Mother
James Eccles, who died 25th May 1850
aged 77 years. And
Anne Eccles who died 15th March 1850
aged 74 years
And of his Daughter
Margaret who died 22nd October 1874
aged 20 years
And of his Wife Anne Munro Ferres
Who died 20th Febry 1889 aged 75 years
And of his Son Robert, M.A. M.D. M.R.C.S. Eng.
Who died 18th August 1891, aged 48 years

This is the only stone which shows the metal of the shield.

ECCLES.

Samuel Eccles who departed this life May 6th 1789 aged 35 years. Also of the said Samuel Eccles who departed the 21st of Decr 1805 aged 53 years Also of Eleanor his Second wife who died 4th decr 1825 aged 62 years

The arms were doubtless the same as the preceding: portion only now remains.

GRANT.

Here Lyeth ye Body of Catherine M'Donald Late Wife to William Grant Who Died Feb ye 15 1740 Aged 36 years Also 6 Children

These arms are remarkable, as they are the only ones in Larne with supporters. The "6 children" are represented by four; the cradle and coffin may stand for the other two. The mother is shown in the centre of her children. The name is doubtless *Grant*, but is very difficult to make out; the arms are conclusive of this.

GLASGOW.

Here Lyeth the Bdies of XI Child- -ren of Hugh Glasgow to- -Wit Janeᵉ yᵉ first Who Diedʳ Janᵉ yᵉ 8th 1733 & Hughᵉ yᵉ Last: Diedʳ Novᵉ yᵉ 30th 1756 Aged XI Years Hugh Glasgow their Father, who died the 8th of July 1767 aged 62 years Also his wife Ann Glasgow who Died the 8th June 1786 aged 75 years and James Glasgow their Son who died the 14th of April 1812 aged 64 years. Also his wife Jane Glasgow died 21st July 1820 aged 79 years And of Ann Glasgow, Daughter to the last named who died the 25th May 1832 aged 64 years.

GLASGOW.

ERECTED BY WILLIAM GLASGOW TO THE MEMORY OF HIS DOUGHTERᴱ JANE SHUTTER GLASGOW WHO DEPARTED THIS LIFE THE 21ST DAY OF APRIL 1799 AGED NINE MONTHS ALSO THE ABOVE WILLᴹ GLASGOW DIED 5TH OCTᴿ 1816 AGED 53 YEARS. HIS WIFE ELIZᵀᴴ died 17th Sept. 1832, aged 60 years Also their Daughter ELIZA who died 25th April 1839 aged 37 years And their Daughter MARY who died 18th Octʳ 1844 aged 37 years

FERRES.

UNDERNEATH THIS MONUMENT
(ERECTED BY SAMUEL FERRES) IS THE RE
MAINS OF HIS FATHER CHARLES FERRES
WHO DEPARTED THIS LIFE THE 27TH OF SEPR
1794 ÆT, 70
LIKEWISE THE REMAINS OF FIVE OF
S. FERRES'S CHILDREN OF WHOME JAS B. S
FERRES DEPARTED THIS LIFE THE 26TH OF
OCTOBR 1811 ÆTS. 19 YR

Underneath this Monument was likewise formerly deposited, the remains of Jno Millar (Grand Father to Charles Ferres) who died the 12th May 1732 Æt 76. His wife Elizabeth Adams who died 4th May 1752 Æt 90 and their Son Chas Millar who died 7th of Novr 1763 Æt 76

HERE ALSO IS DEPOSITED THE REMAINS
OF DORATHEA BEERS WIFE OF THE
ABOVE NAMED SAMUEL FERRES WHO
DEPARTED THIS LIFE THE 12TH OF JUNE 1818
ÆT. 50 YEARS. HERE ALSO IS INTERRED
THE REMAINS OF THE ABOVE NAMED
SAMUEL FERRES.
WHO DIED ON THE 28TH DAY OF MAY 1827
AGED 68 YEARS

FINLEY.

INVITUM SEQUITUR BONOS OR HONOR SEQUITUR

Here lyeth the body of Jean Finley wife to Thomas Finley who departed this life THE 11th of January 1806 aged 58 years.

Also the above named Thomos Finley who departed this life the 25th of April 1811 aged 78 years. Also Thomas Finley who departed this life the 29th of March 1851 aged 73 years

Along the top of this stone (3″ wide) is cut

Erected by Thomos Finley in memory of his father and mother.

FINLAY.

HERE LYETH THE BODY OF HUGH FINLAY WHO DI -ED JUNE 11TH 1786 AGED 64 YEARS AFTER 3 DAYS IL- NESS BUT WE HOPE NOT UNPREPARED FOR HIS END AS HE WAS A SINCERE CHRISTIAN AN AFFECTIONATE HUSBAND AND INDULGENT PARENT & A FAITH FUL FRIEND.

Also HIS WIFE MARY NACSMITH WHO DEPARTED THIS LIFE ON THE 22ND OF JANY 1823 IN THE 21ST YEAR OF HER AGE

HOUSTON.

Here lyeth the bodys of 2 Children of Robert Houston viz. Jane who died Octr 12th 1755 & John who died Octr 16th 1762 & Robert Houston died April 29th 1782 aged 62 years. Martha his wife died Aug 25th 1794 Age^{d} 77 years.

ESDEL.

Here lyeth
the body of
Janet Esdel
Who died
Oct. 20 1772
Age^{d} 52 years
also Janet
Wylie who died 11th Apr. 1776
aged 1 year also Mary Wylie
etc
. . . . .

We have not yet been able to identify to what family these arms belong.

HADDAN.

Here lyeth
THE bo- -dy of
John Ha˜d d a n
who died 24TH
June 1797 aged 74
years also his daughter
Sarah aged 12 years aND his
son John aged 15 years
Also Jane Smylie wife to the
above named John Haddan Senr
She departed this life the 10th
of June 1821 aged 86 years
Also his Son Samuel Holden
who departed this Life 1st Feb 1836
aged 78 years
Also Mary Holden wife of
above named Samuel Holden
who departed this Life 29th March
1865. aged 84 years

This is a remarkable instance of the trantlation of a Scotch word "Haddan" to "Holden." Both words, in the ordinary Ulster vernacular, mean one and the same.

HADDEN.

In memory of Thomas
H a d d e n who died
Nov. 13th 1802
a g e d 7 7 y e a r s
a l s o h i s d a u g h t e r
Mary who died April 3d 1793
Aged 24 years. also 3 childrenn
who died in infancy
Also Margaret his
wife who died 4th Nov
1833 aged 89 years

KELLY.

In memor[y] of Mary Sileyman wife to William Kelly who die[d] 29th Dec[r] 1802 aged 36 years. Also her 3 children viz. Marg[t] Kelly aged 9 years John & Alex[r] Kelly each 9 months also the above W[m] Kelly who died the 30th of May 1812 aged 48 years

KIRKPATRICK.

Here lyeth THE body of Thomas Kirkpat rick who died Oc[t] 30th 1786 aged 3 years. Also Elinor Kirkpatrick died 8 April 1788 also their Mother Elinor Kirkpatrick who died 1st April 1797 aged 47 years. aND their father Thomas Kirk patrick who died 20th March 1803 aged 50 years.

Rose Kirkpatrick Sister to the last named Thomas Kirkpatrick died the 24th March 1824 aged 70 years.

And John Kirkpatrick his son departed this life 5th September 1833 Aged 48 years.

The above arms are cut on two stones side by side.

LEARMOR (LEARMOUTH).

Here Lyeth The [*Body of*]
of William Lea[*rmo*]r
Who Died Jan[r] The 8th
1725 and his Wife M
ary Gillis D ied feb The
14th 1728 also 4 Children

viz John Who Died nov[br] y[e] 3rd 1706 and
Mary died Ap[r] y[e] 28th 1718 William Died
May y[e] 28th 1718 Janet Died feb[ry] y[e] 1st 1734
Also Robert Learmor who died 3d
April 1782 aged 80 years.

The arms in the first and fourth quarters are those of Learmouth of Balcorny, Scotland. The name is corrupted on the stone to Learmor, and is now invariably Larmour, a curious transition.

MANSON.

Thomas Manson
departed this life
31ft Octr 1801 aged 39 years
Three of his Children viz
Jane. Nancy & Thomas died
when young. His son James
died at Cambray in France
30th March 1812 aged 26 years
Mary Carruthers Wife of Thomas
Manson died 28th Sept. 1822 Æ. 62.

David Manson, the celebrated schoolmaster of Belfast, was of this family and district.

(To be continued.)

Reviews of Books.

Publications having any bearing upon local matters, or upon Irish or general Antiquarian subjects, will be reviewed in this column.
Books or Articles for Review to be sent to the Editor.

The High Crosses of Castledermot and Durrow. By Margaret Stokes. Dublin: Royal Irish Academy. 1898. Price £1 1s.

This work is the first of a series of volumes on the High Crosses of Ireland, towards the publication of which we look forward, hoping Miss Stokes will not stop short with illustrating the High Crosses only, but will extend her labours to the more numerous class of crosses of various types which abound in Ireland, and thus complete what she has so worthily begun in *Christian Inscriptions*,[1] and give us an exhaustive work on the sculptured stones of Ireland. Our best Celtic work is occasionally found upon the great crosses, as well as the more intricate and in some cases unique designs of our native school; and considering that symbolism and ornamental design are now being studied in a way hitherto unattempted, and comparisons are being made with the art of other countries, it may be hoped that some sound general conclusions will be drawn as to its origin. The sooner Irish sculpture of all kinds is depicted accurately, the sooner will the pre-eminence of our country be established as the great centre of Celtic art in the centuries before and immediately after the eleventh of our era. That this is not at present admitted, we have only to read such papers as that of J. Romilly Allen, F.S.A. (Scot.), in the *Proceedings of the Royal Society of Antiquaries of Scotland* (1896–7, p. 309), which contains most misleading statements—we might even use a stronger expression. Here it is stated, in comparison, that there are only about sixty recorded localities "where such monuments exist in Ireland, as compared with the 300 localities in Scotland, 250 in England, 15 in the Isle of Man, and 40 in Wales." Now, is this fair or honest? The Irish sixty refers to High Crosses—*i.e.*, the lofty ringed cross, which is peculiar to Ireland—and the other numbers refer to all sorts of sculptured stones. As a matter of fact, there are only five localities in Scotland and three in England where High Crosses of this Irish type are found at all; and we venture to state that if every known sculptured stone in Ireland, from the ruder inscribed pillar-stone to the most perfect examples of all the Celtic crosses known to exist in the world, such as Drumcliff or Ardboe, were recorded, we would have more than England, Scotland, Wales, and the Isle of Man added together. We invite such a comparison. In J. Romilly Allen's paper a general provincial summary is given, showing the distribution of Irish crosses, and giving the numbers opposite each county. In scarcely a single instance is the figure given correct. Two are given for Armagh—there are eight; three are given for Donegal—there are eighteen crosses in eight localities; three are given for Louth—there are eight again; two are given for Wicklow—there are six. Need we go further? To show that we are perfectly unbiased, we will take up some other statements. In the same article it is stated: "Even on the High Crosses the ornamental patterns are quite subordinate to the figure subjects." There never was a greater mistake than this; and as conclusive of our statements, we would refer to Kilklespeen cross and Boho cross. Then, again, it is stated that "the smaller crosses and cross-slabs, with nothing but purely geometrical ornament upon them, which are so common in Scotland, England, and Wales, seem hardly to exist at all in Ireland." Was the writer ever in Inismurry or Aranmore, or even at Fahan, in Inisowen? We trow not. In the table of Scriptural subjects depicted on Irish crosses errors prevail, and over twenty subjects are

1 *Christian Inscriptions in the Irish Language.* Chiefly collected by George Petrie. Edited by Margaret Stokes, Royal Society of Antiquaries, Ireland.

unmentioned, because, forsooth, a comparison with Scotch subjects was aimed at with the object of exalting the latter. In the *Church Quarterly Review* for April, 1899 (page 127), this unfair comparison of the sixty Irish High Crosses with the hundreds of Scotch, English, and sculptured stones of other countries is repeated ; and the cross of Durrow, by no means the best of the Irish crosses, is compared with the very best British specimen—of course, to the detriment of the former. If comparisons are to be drawn between the crosses of the respective countries, the best in each case should be put side by side. And now we return to our starting-point. In our opinion the publication of such books as this work on the High Crosses of Ireland will once and for all remove beyond question the position assumed by certain British antiquaries when discussing this question. The love and studied care bestowed by Miss Margaret Stokes on the minutest detail of Celtic art must have been observed by anyone who has paid the slightest attention to the subject, and on her labours we rely for a full, complete, and lasting record of our Irish crosses. When this work is accomplished, then and only then will we finally establish the position that Ireland was the home where Celtic art was nourished, and that in which it attained its greatest glory, and where even now, after centuries of turmoil and strife, more sculptured remains are to be found within the borders of her four seas than elsewhere in the same area in the whole western world.

* * * *

Records of the Clan Ferguson. Edited for the Clan Ferguson Society by James Ferguson and Robert Menzies Fergusson. Edinburgh: David Douglas. 1899. 7/6 net.

This is one of those Clan books now so common and valuable. The Scottish families are having their records and pedigrees well worked up at present. Would we could say as much for our own: not that we have any right to complain in the present instance, for the name in Ireland is dealt with in this volume. Many of this large clan settled in Ulster during the Plantation and at later dates, particularly in the parish of Donegore, County Antrim, where many of the family are still farmers. Of this stock was the celebrated Sir Samuel Ferguson. To all bearing the name or connected with it, this book must be of value.

* * * *

The Irish Presbyterian for September and October, 1899, contains well-compiled articles on Presbyterian magazines, from the pen of A. Albert Campbell. Much little-known information is here gathered together in a readable and reliable form.

* * * *

The Belfast News-Letter of 11 October, 1899, contains another of those detailed articles, by Isaac W. Ward, on the Old Parish Church of Belfast, conveying many facts of local value.

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A University Scandal. By Douglas Hyde, LL.D. Eblana Press: Dublin. 1899.

The tract is a reprint of an article in the *New Ireland Review* for December, 1899, and well sustains the credit of the writer as an advocate of the study of the Gælic language. The task was no light one. The forces arrayed against him were numerous and imposing; but the fort was well held, and many severe and crushing blows are dealt at the defamers of our national tongue.

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Record of the League of St. Columba. Saint Patrick's College, Maynooth. 1899.

This is the report of a society founded for the cultivation of Irish subjects in Maynooth, and contains some fine literary articles on "The Irish Bards," "From the Boyne to the Shannon," etc.

Journal of the Royal Cornwall Institute. Part iv., 1898. Truro. 1899.

These Proceedings contain a presidential address by the Rev. S. Baring-Gould, M.A., one of the most erudite antiquaries of the present day; also a paper by the same writer on the Saints connected with Cornwall. In perusing these exhaustive articles, we are at once struck with the number of Irish references to saints and places. The connection between Celtic Ireland and Devon and Cornwall in pre-Norman times must have been of the most intimate character. Saint after saint of Irish descent is commemorated in Cornwall. One paragraph must suffice to prove the nature of this paper. Referring to Saint Cearnech, son of Saran, he says: "Saran was an obstinate pagan, and was king in Dal Araidh, and opposed S. Patrick when he visited Ulster. However, the Apostle proceeded to found a church at Glenavy, near Lough Neagh. Whilst he was thus engaged, Saran came up, caught him by the hand, and roughly endeavoured to thrust him away. Patrick thereupon cursed him, that he should inherit neither heaven nor earth. However, Conla, brother of Saran, gave him lands, and received in return the benediction of the Apostle."

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The Rev. S. Baring-Gould contributes to the *Transactions of the Devonshire Association for the Advancement of Science* (1899, xxxi., p. 430) another paper: "Irish Conquests and Colonies in Domnonia and Wales." The accuracy and care in the historical minutiæ of these papers remind us of our own Bishop Reeves. Greater praise we could not bestow.

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The Journal of the Royal Society of Antiquaries, vol. ix., part 3, contains an exhaustive account of the tour along the Scottish coast, with copious illustrations; also an account of the Society's visit, in August, 1899, to the Giant's Ring, Drumbo Round Tower, Greyabbey, Armagh, etc., including a descriptive account by J. J. Phillips of Greyabbey, accompanied by a carefully-made ground plan.

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The Scottish Antiquary (price 1/-) is always most readable to the general student, as it contains many general articles, such as the one on "Family Portraits" in the part for October, 1899, and "Memories of the Picts" in January, 1900. The Antiquarian News Notes contain many concrete facts well worthy of record.

* * * *

The Antiquary (price 6d., Elliot Stock) is one of the cheapest magazines published, and can always be perused with profit. Its "Notes of the Month" set down all the finds and records of ancient times in short paragraphs, keeping the reader in touch with all matters coming within the scope of the journal. The longer articles are also good reading; such, for instance, as "Curiosities of and in our Ancient Churches," which has been running through several parts.

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Books, Tracts, &c., Printed in Dublin in the Seventeenth Century. By E. R. McC. Dix. Dublin: O'Donoghue. 1899. Price 2/6.

We had much pleasure some time ago in noticing the first part of this work, and have even more satisfaction in mentioning this second part. The trouble entailed on the compiler of both catalogues is unknown to anyone who has never undertaken the task; and to do such work thoroughly, as in the book before us, means labour, time, and ability. Such a bibliography as this is of the greatest importance, and the work has not been set about one moment too soon. We heartily commend the voluntary efforts of the editor to our readers' support.

The Genealogical Magazine. London: Elliot Stock. Price 1/-

To the lover of pedigree and heraldic lore this is an inexhaustible bank whose funds never run low. Month after month, new and varied matter appears on subjects widely different. "Concerning the Making of Gentlemen and Early Grants of Arms" opens up a topic but little understood, or rather much misunderstood; whilst the succession of articles on disputed peerages bring before us a series of "family skeletons" and romantic episodes hardly to be expected in these prosaic days. The suggested Imperial shield of arms, in the part for January, 1900, bids for discussion, which at the present crisis is worthy of consideration. If all Great Britain's territories and dependencies are to be represented on the Imperial shield, as depicted in the given illustration, much good might result, but a key of the blazon would be required by most people.

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All Ireland Review. Edited by Standish O'Grady. Published at Kilkenny. Weekly, 1d.; yearly, 6/6 (post free).

The first part is before us, and we heartily welcome it. If the editor succeeds in his object in bringing together all the tangled threads of Irish hopes and aspirations, knitting them together in a common desire to further objects in which all can join, he will accomplish a Herculean task which he alone could perform. Anything from the pen of Standish O'Grady cannot fail to entrance the reader. He has brought us all to love our old mythical hero stories in a way that no one ever succeeded in doing before; and if a like glamour is cast over more recent episodes, we will greatly rejoice and be glad. We cannot have too much of such writing. Modern "journalese" we are sick of reading; so again we repeat our welcome to this new venture, and heartily recommend our readers to subscribe for it during the coming year.

* * * *

From King Orrey to Queen Victoria: a Short and Concise History of the Isle of Man. By Edward Callow. London: Elliot Stock. 1899. Price 7/6.

The history of the Kingdom of Man is here recorded in a most readable form, divided into chapters, which lucidly deal with different aspects of the island's past. When all is of value it is difficult to individualise; but to Ulstermen the chapter of importance is that dealing with the Thurot expedition. After the capture of Carrickfergus, the Frenchmen sailed down the channel until off the Isle of Man, when General Elliot encountered and captured them. An old engraving depicting the encounter is given, and many other details. The printing and illustration are all that could be desired.

* * *

Irish Texts Society. Vol. I.—*The Lad of the Ferule; The King of Norway's Sons.* Edited and translated by Douglas Hyde, LL.D. Vol. II.—*Fled Bricrend, the Feast of Bricriu: an Early Gælic Saga.* Edited and translated by George Henderson, M.A. London: David Nutt. 1899. Yearly subscription to Society (entitling subscriber to above two volumes), 7/6.

Judging by the above volumes, we can heartily say this is a society which means to do excellent work. Merely looked at as printed books, we have never seen two more presentable volumes for type and general taste, entitling the printers (Dublin University for vol. i., and Ballantyne Press for vol. ii.) and the publisher (himself a keen student of Gælic lore) to all credit. The matter, however, deserves our more serious contemplation. In the first volume that chiefest of Gælic scholars, Douglas Hyde, rather excels himself. The two stories he translates are very different. The first recounts the adventures of Murrough, son of Brian Boru, in fairyland, to save Tir na n-Og (the land of the ever young) from the rule of a giant. Of course, the characters and events are all clothed in mythical form, but the kernel of moral truth can readily be traced. The story is similar to what any old story-teller of the country

might tell, and was, doubtless, told for ages before it was written down. The second story is from the pen of Aodh Mac Domhnaill, a County Down man, and recounts as many ups and downs as his own native county contains. The second volume has a closer County Down interest, for it deals with Bricriu, or Bricrend, who has planted his name in Lough Bricrend (wrongly called Loughbric*land*). His palace was at Dun-rury, now Dundrum, and occupied the site of the present great Norman keep. We cannot do better than quote from the introduction: "One may not attempt to raise the dead to life, nor yet even to galvanise their words. To develop their heritage is a duty incumbent upon all; if there be aught of worth worthily developed, it will command the admiration of all. Despite long unhappiness, after much neglect, yet still through an unbroken tradition, the sea-divided Gaels, whose hearts, wide as they roam, pine for Tir na n-Og, may at length attain to a deeper understanding of their own life, with its roots far and firm in the past, and in virtue of a national longing, may enable that past to resume its course, to attain to fuller and higher expression." We have not recently read any book displaying more truly Celtic imaginative characters than this one. Now the revengeful warrior fills the page, again all is feasting and revelry, whilst treachery, snake-like, lurks in the garden. The object of the Society is to preserve from destruction the great mass of Irish MS., which enshrines so much of the inner history and thought of the Irish people. We regret to find so few Ulster names on the Society's roll, and we trust this short notice will induce many others to join a society which is carrying on the most commendable work.

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History and Antiquities of Tallaght, Co. Dublin. By William Domville Handcock, M.A. Edited by Mary Butler White. Dublin: Hodges Figgis Co. 1899. Price 3/-

The re-issue of this local history is a welcome addition to the library of the antiquary. Within its pages are condensed all that is known of a parish immediately adjoining the metropolis. The centre of the pale has had more mediæval tumults crowded into its limited area than any other place. The great archiepiscopal palace would almost require a volume to itself. The illustrations are good, and add much to the text.

Miscellanea.

GRAVE OF SAINT PATRICK.

The editor is pleased to be able to state that all arrangements have now been made for placing a suitable monument over the reputed grave of Saint Patrick in the cathedral yard at Downpatrick. Thousands of people visit this spot every year, and view with regret its neglected condition. This will now be remedied. The memorial takes the shape of a large natural slab of granite from the Mourne mountains, which will completely cover the site. Upon its surface will be incised an early Celtic cross, and the name "Patric" in Irish characters. This will be in keeping with the century in which the saint died. All parties are contributing to the work, which will entail considerable expense. Subscriptions for this object should be sent to the editor, who will give a full account and a sketch of the slab, together with a list of the contributors, in a subsequent number of this journal. When the town cross of Downpatrick was restored, a few years ago, the necessary sum was subscribed and expended by the editor, and he feels assured a similar result will ensue in the present instance, although a much larger sum is required.

DOWNPATRICK PARISH CHURCH.

By Herbert Hughes.

The following was the inscription, in raised letters, on the bell hung in the old tower of the parish church, now removed, and replaced by a new one:

Thomas Hodges Abbey Street Dublin 1849
Parish church repewed 1858
this bell erected 1859
John Hastings Esqr. J.P. Churchwardens
William Nevin Wallace Esqr.
The Very Rev. Thomas Woodward Dean
Revd. George Holloway Curate

[Copied 6 Nov., 1899.]

THE BURYING OF REGIMENTAL COLOURS.

By Francis Joseph Bigger.

The following curious inscription is cut on a gravestone at the east end of Antrim parish church:

"Here are interred the ashes
of the late colours of the Dum-
barton Regiment of Fencible
Infantry April 27th 1801"

This regiment was in Antrim at the time of the Insurrection, and subsequently disbanded. Why the colours were not hung up in the church (a common custom), or retained by the superior officer, is not known; perhaps it was to typify the death of the regiment, with the Phœnix-like hope that it might be raised again. Whether the word "ashes" means that they were first burned is doubtful, as I take it to be a mere figurative expression.

The burying of colours was not unusual, however, for it is recorded in a "North Countrie" paper of 31 May, 1763: "The old Colours of the 25th Regiment of foot, Lord George Lennox's (now the King's Own Borderers), quartered at Newcastle-upon-Tyne, being much wounded in Germany, particularly at the glorious and ever memorable battle of Minden, were buried with military honours."

EARLY REGISTER OF THE OLD PRESBYTERIAN CONGREGATION OF ANTRIM.

By W. S. S.

In the article in the *Journal*, vol. v., on an "Early Register of the Old Presbyterian Congregation of Antrim," a curious partnership was stated (p. 185) to have been entered into, in 1675, between "john Riges" of the one part and "heugh gemble and Steuen Whytt" of the other, with respect to a goat. Further investigation of the entry in the old book, and comparison of the letters with others of the period, have led the writer to believe that the word "seat" should have been given, and not goat. Partnership in a seat in the meeting-house was far more probable than one in a goat.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

Queries.

Can any of your readers give me information regarding the Ulster Gælic Society, of which R. J. Bryce and R. S. MacAdam were secretaries? I have picked up a work, *The Tales Forgive and Forget, and Rosanna*, by Maria Edgeworth, translated into Irish by Thomas Feenachty, teacher of Irish in Belfast, for the above Society. It was published by Archer & McComb, Belfast, in 1833. Did this Society publish any other works in Irish; and if so, what were the titles?

I also wish to know the name of the authoress of *A Narrative of my Residence in Ireland*. The visitor came to Ireland in 1814, revisited it in 1815, and had letters of introduction from Hamilton Rowan to Dr. MacDonnell. I wonder is she correct in describing a round tower which existed at the Giant's Ring, and of whose existence Dr. MacDonnell did not know until she told him.

Robt. McKee, Harlesden College, London.

A peculiar coin has come into my possession lately, about which I would like some information. On one side is the word "Ireland," surmounting the usual harp and crown, and the date at foot 18(?)06; on the other side is the bust of an ecclesiastic with crucifix suspended round neck, and the inscription "St PATRICK APOS 432"; superimposed on the date 432 is the word "Dublin" in small characters. The coin (copper) is the same size as a halfpenny of that date (1806).

J. Skillen.

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The Grave of St. Patrick.

BY FRANCIS JOSEPH BIGGER, M.R.I.A.

THE monument over the reputed grave of our National Saint at Downpatrick has now been completed. It takes the form of a large natural slab of Mourne granite from Stieve-na-largie, two miles west of Castlewellan. This huge monolith weighs several tons. Upon its surface has been deeply cut an early Celtic cross, full size, copied from a rude sixth or seventh century grave slab, found by the writer last summer on. Iniscleraun, in Lough Ree, on the Shannon. This slab is similar to many

Photo. by W. J. Fennell.

THE MONUMENT PLACED OVER THE GRAVE OF SAINT PATRICK.
(By permission of "The Graphic.")

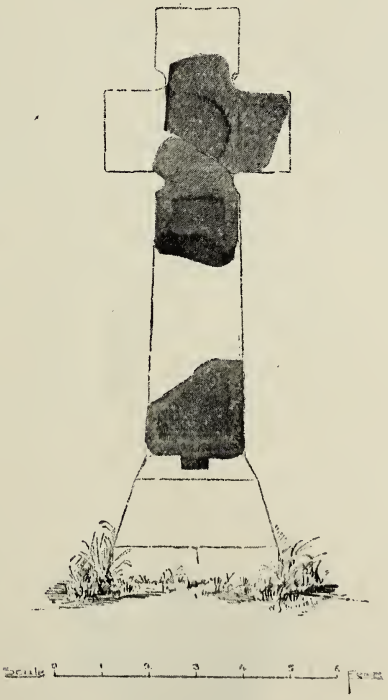
at Clonmacnoise, which are the earliest known examples of Christian gravestones found in Ireland. The name Patric has been added, but no other inscription, not even the date of the saint's death or birth, as such are uncertain. It was feared by many that some modern-looking structure might be placed over the saint's grave, but this has fortunately been avoided, and the monument, as now completed, has met the approval and approbation of all who have seen it. It is unique, and at the same time quite in keeping with what it is intended to record.

CROSS AND INSCRIPTION INCISED UPON THE MONUMENT.
(By permission of the "Daily Graphic.")

The expense of transporting such a massive block of granite from a high mountain side many miles away, and placing it upon a substantial concrete foundation, was very considerable. It took twelve men fourteen days to remove the block from its original site to the country road. The expense amounted to over £45; and for a little time I doubted if the public would respond and wipe out so large a figure. I need have had no doubts. More than that sum was freely forwarded to me from all creeds and classes and many different quarters. The response to my request for funds was spontaneous and generous, and speaks well for the feeling now so generally diffused amongst Irish people, and is extremely encouraging to anyone undertaking such work. I feel very proud that this journal has so largely been the means of carrying out this praiseworthy object in so successful a manner. It is an incentive to other

undertakings. Downpatrick has been doubly favoured. The town cross has been restored, and now the grave of Saint Patrick has been suitably marked. Amongst the subscribers I cannot help singling out Miss Agnes Rose Cleland (now Mrs. Browning), who, some years ago, collected about £10 in small sums for this object; also, W. J. Fennell, architect, who not only contributed, but gave his architectural services free. The contractors, S. & T. Hastings of Downpatrick, executed the work with care and expedition in a most satisfactory manner, and at the same time gave a liberal contribution. The County Down Railway Company also freely contributed and assisted otherwise.

The three broken fragments of an old cross removed from the grave site are carefully preserved within the cathedral until the missing portions are found, when their restoration may be attempted. One of the arms bears a rich interlaced pattern, the centre being a sunk circular panel. This cross is different from the one already restored, in that it has no circle, neither solid nor pierced, but is of plain form.



THE FRAGMENTS OF A CROSS AT DOWN CATHEDRAL, PLACED IN POSITION BY W. J. FENNELL.

The bottom stone of the shaft has a dowel portion for insertion in the base. The accompanying illustration shows the cross as it would appear if perfect, the missing portions being in outline; the others were photographed and placed in the positions shown. A reputed base is preserved in a

neighbouring yard. The missing portions of the shaft have long been searched for,—so far in vain; but the interest locally excited by the work already done may cause fuller inquiry, with perhaps better results. It is to be hoped so.

The following is a list of the subscribers arranged alphabetically:

	£	s	d
Joseph Allen	0	5	0
Miss Elizabeth Andrews	0	5	0
General Bland and Mrs. Smythe	1	0	0
Mrs. John S. Brown	1	1	0
Mrs. Browning	0	4	0
John Brown	1	0	0
G. Herbert Brown	0	2	6
Rev. Canon Bristow	0	10	0
Robert Bell	0	2	6
W. C. Boyd	0	2	6
Miss Boyd (Cultra)	0	4	0
Francis Joseph Bigger	1	1	0
County Down Railway Company (per James Pinion)	2	2	0
Chabrez	0	5	0
John Carson	0	5	0
W. F. C. S. Corry	0	10	0
Colonel Sharman Crawford	1	0	0
Miss Agnes Rose Cleland (now Mrs. Browning), per the Very Rev. Dr. Maguire (collected)	10	6	0
The Marquess of Dufferin and Ava	2	0	0
The Baron Dunleath	2	2	0
George Donaldson (collected)	1	8	0
Miss Finlay (Berkhamsted)	0	5	0
W. J. Fennell	0	10	0
Mrs. Fennell	0	10	0
Franciscans (Drogheda)	0	10	0
Mrs. Isaac Green	0	4	0
John J. F. Greene	0	5	0
William Gray	0	5	0
M. Governey (Carlow)	1	0	0
William Godwin	0	5	0
Herbert Hughes	0	10	0
A. R. Hogg	0	2	6
The Most Rev. Dr. Henry, Bishop of Down and Connor	1	1	0
S. & T. Hastings	3	0	0
William Healy	0	10	0
Mrs. Heritage	0	2	6
W. J. Knowles	0	5	0
Francis R. Lepper	1	0	0
Misses Lamb	0	2	6
Mrs. Marsh	0	10	0
Rev. James Maconaghie	0	10	0
Rev. John J. Major	0	10	6
John R. M'Connell	1	0	0
W. F. M'Kinney	0	2	6
Dr. M. J. Nolan	0	10	6
Rev. James O'Laverty	0	10	6
Rev. Patrick O'Kane	1	0	0
Robert Patterson	0	5	0
Miss Præger	0	2	6
Rev. W. H. Scott (Clanabogan, County Tyrone)	1	0	0
The Ven. Archdeacon Smythe	0	5	0
William Swanston	0	10	6
Rev. J. A. Stewart	0	10	0
Miss S. M. Thompson	0	5	0
C. H. Todd	0	2	6
Mrs. Henry Thompson	0	2	6
Colonel Vigors	0	5	0
R. J. Welch	1	0	0
Rev. C. H. Waddell	0	5	0
Misses Waring	0	4	0
F. W. and A. W. and E. W.	0	10	0
Joseph Wright	0	5	0
Walter H. Wilson	1	0	0
Colonel Wallace	1	0	0

The Anglicization of an Irish Name.

By HERBERT HUGHES.

MY attention has recently been drawn by the editor of this journal to some valuable notes on the parish of Tynan, in the county of Armagh, collected by the late Bishop Reeves, which contain lists of family names, together with those of townlands and territorial denominations, with their respective grants and ownerships. My interest was deepened as the district in question was the one from which my own people came, and amongst the various lists of names I found mine frequently occurring in different forms. When I had carefully examined these lists, and had extracted all the names, it became evident to me that a complete evolution had taken place in the nomenclature of an Irish clan in the space of two hundred and fifty years; and to prove this conclusively I will give the names as they appear, and the dates in which they are recorded. It is well known to genealogists that Christian names very often afford links of connection when the surname renders no assistance. In the present instance both have altered, and both in the same direction.

In the fifteenth, sixteenth, and beginning of the seventeenth centuries, the O'Neills were the territorial lords of the County Armagh, and their clansmen and followers were the under-tenants. At the time of the Plantation the O'Neills suffered forfeiture, but their tenantry in many instances remained in possession of the land: considering the change of lords a sentimental hardship, but otherwise enjoying perhaps a greater fixity of tenure than they heretofore experienced. Many of the surnames of these tenants were simply Christian names of the O'Neills with "Mac" or "O" prefixed: such as MacNeill, MacRory, O'Carberie, O'Gormley, MacHenry, and MacShane; but by far the greatest number in the Subsidy Roll of 1634 is O'Hughe. Passing on to the year 1665, when the Hearth Tax list was made out, the name is still numerous, spelt O'Hugh. Fifty years later, in a list of tenants made out in 1714, we find the name appearing entirely as Hughs, with two exceptions, and they appear as O'Hughs.

We now skip another half century, when we come to the religious return made by the rector of the parish for the House of Lords in the year 1766. In this list we find that Hughs is spelt without the prefix "O." "More" and "Oge"—to distinguish father from son—now disappear, and are no longer found, and for the first time we see the distinction in English—"senior" and "junior." Several of the name are also noted as having conformed at this time. When the name is mentioned at the beginning of the present century, it is always spelt Hughes, and so it appears in all cases in the recent Parliamentary voters' list for the county of Armagh. So much for the surname. I will now trace the Christian names from the same sources.

In the first list (1634) the names are almost exclusively Celtic; such as Turlough, Owen, Donnell duffe, Art boy, Patrick groome, Bryan bane, Owen boye, and Phelim. Such names are continued through the Hearth Tax list in 1664, and it is only in the list of 1714 that a change is noticeable. The "O" has now been dropped, and such names as John and James and Henry are introduced. In the list of 1766, Edward, Robert, Peter, Martin, Philip, Joseph, William, Edmund, Francis, and Frederick are added, and the distinctly Irish surnames have largely disappeared, until the present voters' list contains not a solitary Irish Christian name in use with the name of Hughes.

These facts are so plain and simple that they speak for themselves. In the space of two and a half centuries the name O'Hughe has been anglicized Hughes, and the old Celtic names of Turlough, Phelim, and Bryan have given place to William, Frederick, and George. It is often stated and believed that the name Hughes is of Welsh origin. In some cases it may be so, but many are of undoubted Irish extraction, as I have proved by the foregoing facts, taken from lists of undoubted authenticity.

The Franciscans in Armagh.[1]

By the Reverend E. B. FITZMAURICE, o.s.f., Drogheda.

THE Franciscan Friars came to Ireland not later than the year 1224, and they are mentioned for the first time in connection with Armagh in the year 1241. In this year, Albert of Cologne, Archbishop of Armagh, made an exchange of the lands of Coulrath for the lands of Machirgallin with Hugh de Lacy, Earl of Ulster, and the witnesses to this deed of exchange were the Friars Minors, John de Alneto[2] and Thomas de Bartone.[3] This John d'Alnet was afterwards elected Bishop of Raphoe.[4] There seems to be some doubt about the date at which the convent of the Franciscans was founded in Armagh; but the fact that Armagh is named under the custody of Nenagh in the list of convents published by the General Chapter, held at Narbonne in the year 1260, under the presidency of S. Bonaventure, shows plainly that the convent of Armagh must have been founded before that year. Patrick O'Scannail, a Dominican, was consecrated Bishop of Raphoe in the church of the Friars Minor of Dundalk, in the year 1253;[5] and when he was elevated to the Archbishopric of Armagh, in the year 1263, it is said that he built a monastery for the Franciscans in Armagh;[6] but this can only mean that he built a new convent for them, better than the one they already occupied. He was undoubtedly a great friend of the Franciscans, for all the ancient records speak of him as such; and we know that in the year 1264 he made a deep ditch around the Franciscan convent, and two years later, in 1266, he consecrated the cemetery near the Friars church, in which ceremony he was assisted by Cairbre O'Scuba, the Bishop of Raphoe, Thomas Lidell, Bishop of Down, consecrated that year, and Robert of Flanders.[7] Father Ward says: "The convent of Armagh was founded before 1260, but the friars were solemnly inducted into it long after by the Primate, Patrick O'Scannal. This gave rise to the opinion that he was the founder of the convent."[8] The Four Masters say: "The Archbishop of

1 In Bishop Reeves's *Churches of Armagh*, reprinted in this journal, vol. iv., page 225, there is an account of the Franciscan Monastery at Armagh.

2 *D'Alnet* softened into *Dawney*.
3 Ex. Regist. Fleming.
4 Theiner.
5 *Annals of Ulster*.
6 Ware.
7 *Annals of Ulster*.
8 Synopsis. Provincial Hib. Ward.

Armagh, Maelpatrick O'Scannal, brought the Friars Minor to Armagh, and (according to tradition) it was MacDonnell Galloglagh who commenced the erection of the monastery";[1] and Fr. Mooney says: "The convent of Armagh, in the primatial city of that name, was founded by a prince of the O'Neill family. To which of them the honour is due I am unable to say"; and then in a note: "Others, with more truth, say that it was founded by MacDonnell Galloglagh." This MacDonnell was chief of Clankelly in Fermanagh.[2]

In the year 1290, Pope Nicholas IV. granted indulgences to this convent on the feasts of the Annunciation of the B. V. Mary, of S. Francis, S. Anthony, and S. Clare, with their octaves, also on the anniversary of the dedication of the church.[3] In the year 1303, on the 31st August, the Dean and Chapter of Armagh wrote to King Edward I., stating that the Church of Armagh, having lately become vacant by the death of Nicholas MacMolissa, Archbishop of Armagh and Primate of all Ireland, they, the Dean and Chapter, having sought and obtained leave, had unanimously chosen Friar Michael, lecturer of the Franciscans of Armagh, to be Archbishop; they ask, therefore, the royal assent to this their nomination, and appoint Arthur and Maurice, members of their body, to present this petition to the King.[4] On the 17th October following, a safe conduct is granted by the King to the same Friar Michael, elected Archbishop of Armagh, in order that he may go to Rome; and on the 20th of the same month King Edward I. writes to Pope Benedict XI., giving his royal assent to the postulation lately made by the Dean and Chapter of Armagh, of Friar Michael, lecturer of the Franciscans of Armagh, to be Archbishop of Armagh.[5] This postulation was not successful; for on the 27th August, 1306, we find Pope Clement V. appointing John Taffe to the Archbishopric of Armagh, void by the death of Nicholas, the election of Michael Maglachlyne, of the order of S. Francis, by the Chapter, not having been allowed by Pope Benedict XI., and Dennis, who had been appointed by that Pope, having resigned.[6] The reason why Friar Michael was not created Archbishop seems to have been the fact that he had been born out of wedlock; for on the 20th August, 1310, there was granted to Michael Maclachloyin, of the Order of Friars Minor of the diocese of Armagh, a dispensation *super defectu natalium*, to accept offices in his Order, or any dignity, even that of Archbishop.[7]

From the outset, the two great families of the O'Neills and O'Donnells had shown unfailing kindness to the Franciscans throughout Ulster, and in confirmation of this we find in the *Annals of Ulster* the following entry under the year 1353: "Gormlagh, daughter of John O'Donnell, formerly

1 Sub anno 1264.
2 MS. Historia. F. Mooney.
3 *Annals of Ulster.*
4 Calendar of State Papers.
5 Calendar of State Papers.
6 Bliss. Papal Documents.
7 Bliss.

wife of Donald O'Neal, prince of Ulster, died on the 14th of April, and was buried with the Friars of Ardmach."[1]

About the year 1355, says Wadding, a great storm was raised in England against the four mendicant orders, and strong efforts were made to deprive them of the privileges and exemptions which had been granted to them by the Holy See. Richard Fitzralph had been consecrated Archbishop of Armagh in the year 1347. He was undoubtedly one of the cleverest men of his time, and for ten years, at least, lived at peace with the friars in his diocese. In the year 1357, however, some trouble arose. The Primate wished to remove to his own palace some ornaments belonging to the Franciscan convent of Drogheda, but was hindered from doing so by Thomas Bathe, who was then mayor of the town. This seems to have irritated the Archbishop, and was the beginning of a quarrel which ended only with the Archbishop's life. He wrought and wrote against them; he joined issue with the friars by taking part with the enemies of the mendicant orders in England; he left nothing undone to render their privileges and exemptions useless. When patience could endure no more, the guardian of the Franciscans of Armagh appealed to the Holy See, and had influence enough with Pope Innocent VI. and King Edward III. to have Archbishop Fitzralph cited to Avignon, where the Pope then resided. On his way through London, the Primate preached very vigorously in S. Paul's against the friars and their privileges. In Avignon he distributed widely among the members of the Papal Court a pamphlet against the friars, beginning with the words: *Nolite judicare secundun faciem;* which pamphlet was cleverly answered by Fr. Roger Coneroey of Cambray, Provincial of the English Franciscans. Possvinus, speaking of this answer, says: "*At cum Richardus hic, quem Ardmachanum vocant, caute legendus sit, tum præcipue Rogerus de Chonnæ, Ordinis Minorum, perpendendus est, qui defensionem Mendicantium adversus eundem Ardmachanum docte et accurate conscripsit.*" For three years at least the case lasted, no definite judgment being given for either side, although the Pope decreed that, *pendente lite*, the friars were to retain all their rights and privileges.[2] At last the dispute was ended by absolute command of the Pope in the year 1360, and on the 16th November of that year Richard Fitzralph died at Avignon, or, as others say, in Hainault.[3]

With the death of Fitzralph the dispute ended, and things went on peacefully between the archbishops and the mendicant friars. In the registers of the Archbishops of Armagh we find the names of several Franciscans ordained by them during many successive years. Thus, on the 17th April, 1413, by permission of the Primate, Friar Thomas Whytle was ordained priest by Philip, Bishop of Clonmacnoise, in S. Peter's Church,

1 King's MS.
2 Wadding. Sub anno 1357. Flatbury's MS. Annals, T.C.D.
3 Ware's Bishops, Cox's Hib. Anglicana.

Drogheda.[1] In 1426, Archbishop Swayne, in the chapel of the Manor of Termonfeckin, ordained Fr. Laurence O'Coffey and Fr. John O'Daly Friars Minors of the convent of Drogheda.[2] In 1428, on the 12th March, in the Church of S. Peter, in Drogheda, Archbishop Swayne ordained sub-deacon Fr. Nicholas O'Murcherthard a Friar Minor.[3] In 1435, Fr. William O'Reilly, Provincial of the Irish Franciscans, prays the Primate, John Prene, to have drawn out by his secretary, in the Manor of Dromiskin, an authentic copy of the Bull of Clement VIII. (1429), by which certain special privileges were granted to the Franciscan Friars.[4] In 1437, the Archbishop imposed on a cleric who had erred, as a portion of his penance, the obligation of paying 6s. 6d. for the repair of the windows of the house of the Friars Minors of Drogheda.[5] In 1438, the Primate stands in defence of the friars by excommunicating the theives who stole the property of the Friary of Dundalk. In 1441, on the 24th February, Fr. Thomas MacGynreff was ordained acolyte by Archbishop Prene, in the chapel of the Manor of Dromiskin. On the 17th May, in the same year, in the same place, by the same Primate, Fr. Thadeus MacKreyne was ordained sub-deacon. On the 31st March, 1442, the same Thadeus MacKreyne, who was a native of Armagh, was ordained deacon in the parish church of Dromiskin, by Primate Prene. Old controversies were so far forgotten by that time, that on the 3rd August of that year, 1442, we find the Primate granting to Fr. Nehemias O'Loughlin, Guardian of the Franciscans of Armagh, leave to preach, and grant indulgences throughout the whole of Ireland.[6]

Primate John Mey seems to have been a special friend of the Franciscans, for he lived for some months of the year 1451 in the convent of Armagh ;[7] and in the year 1455, when the whole diocese was laid under an interdict, Fr. Thadeus MacKreyne, the Guardian of Armagh, together with his church and community, was, by special favour, exempted from the penalties of the interdict.[8] When Primate Mey died, in the year 1456, his executors, Sir Thomas Plunket, Knt., and John Duff, Mayor of Drogheda, held a meeting in the Franciscan Convent of Drogheda, on the 21st February, and there, in an inner room, overlooking the Boyne, they made inquiry as to whether or not the late Archbishop had given all his property to the Earl of Ormond and Wiltshire, to whom he was indebted to the amount of £200.[9]

In the year 1475, John Foxhalls, an English Franciscan, was appointed to the Archbishopric of Armagh. He was a native of Yorkshire, and a graduate of Oxford, for we find that on the 14th April, 1451, he was allowed to count opponency (as a wrangler ?) from Michaelmas term to Easter, as his complete opposition, on condition that he would preach one Latin sermon over

1 Reg. Fleming.
2 Reg. Swayne.
3 Reg. Fleming.
4 Ibid.
5 Ibid.
6 Reg. Preyne, page 237.
7 Ex. Reg. Bole.
8 Ex. Reg. Bole.
9 Ward.

and above those he was otherwise bound to preach by the University statutes. This was equivalent to a petition for a Bachelorship of Divinity. After this he lectured in Bologna, and while there was appointed Archbishop of Armagh.[1] He died in England after receiving the Apostolic letters, before he reached his See, and before he was consecrated. The debts which he incurred for the purpose of his consecration were never paid, as his successors, John of Queensbury and Octavian de Palatio, did not think they were bound to pay his debts.[2] John Foxhalls was the author of several works :

1. *Expositio Universalium Scoti.* Venice, 1508, 1512, under the name "Joannes Anglicus."

2. *Opusculum super Libros Posteriorum.* MS. Paris, Bibliotheg., Nation., 1501, No. 6667.

3. *Opusculum de Primis et secundis Intentionibus.* MS. Biblo., Lorenzian, Florence.

4. *Expositio super Metaphysicam Antonii Andreæ.* MS. penes Waddingum.

Under the year 1495, the *Annals of Ulster* say that "Toirdelbach, son of Conn, son of Domnall, son of Eoghan Ua Niall, namely, a Friar Minor, of the community of Ard Macha, was killed in Cavan by his own horse, by a kick."

In the year 1460 the reform of the Irish Franciscans was begun in the convent of Moyne, in Co. Mayo, by Fr. Nehemias O'Donoghue. By this reform the friars passed from the life of the Conventuals (who held property, took degrees, and wore a different habit) to the stricter rule of the Observantine branch. This reform was quite voluntary, embracing only those houses which wished to undertake it. Armagh and Galway seem to have been almost the last to pass over to the stricter life, for in the year 1532 we find an appeal lodged on the 15th March with the Archbishop of Armagh by David O'Hierlathy, the Provincial of the Observance, with his brethren, against the Master of the Conventuals and his brethren, who still held the convents of Armagh and Galway.[3] The *Annals of Nenagh* state that the reformed rule began to be introduced in Armagh in the year 1518, but the full observance was not to flourish long. Fr. Mooney, writing in 1616, says "the convent of Armagh was destroyed in the late wars," giving no date, and we cannot, therefore, say in what year the destruction took place ; but on the 27th October, 1551, the convent was certainly out of the possession of the friars, for Nicholas Bagnal writes to Lord-Deputy Croft, on that date, asking the Deputy "to provide masons and labourers for the muring up of the doors and windows of the friary in Armagh for the better housing and safeguard of the soldiers appointed there to reside."[4] From this it would

1 Little. Grey Friars at Oxford.
2 *Vide* Reg. Ardmac. *Passim.*
3 Reg. Octavian, p. 239.
4 Cal. State Papers.

appear that the Franciscan convent at Armagh was included in the four hundred suppressed by Henry VIII. in the year 1542.[1] There is a further record in the year 1586, which says: "Armagh, a small village; the church and friaries are all broken and defaced."[2] Whence we may conclude that, from 1542 to 1586, the friars were not living in their convent at Armagh. Yet it is certain that they were not far away from their old home; for in 1565, when Sir Henry Sidney, the Lord Deputy, was striving to overthrow Shane O'Neill, a party of the Queen's soldiers, under the leadership of a certain Donald, seized Fr. Roger MacConvill and Fr. Connor MacWard. Having stripped them of their habits, they flogged them through the streets of Armagh until they died beneath the lash,[3] on the 16th December, 1565. Ten years later, in the seventeenth year of the reign of Queen Elizabeth, "Fr. Fergal Ward, a native of Tyrconnell, a most eloquent preacher, of the deepest humility, loving holy poverty above all things, who had laboured earnestly through many years in the vineyard of the Lord, was appointed to the Guardianship of Armagh about the year 1575, . . . he was seized by the servants of Elizabeth, and, without any reverence for his age or for his office, he was flogged and beaten black and blue with clubs. The old man all the while advised them who beat him to change their ways, but they heeded him not: at last when they could do no more they hanged him by his cord on the 28th April, 1575."[4] It was here that the Conventuals accepted the reform for all the convents under their jurisdiction,[5] "but the reformation was not complete until the time of Prince John O'Neill, called O'Neill the Great, and at his instance the convent was given up to the Observantines under the Provincialship (1587) of Fr. Walter MacWade (Fr. Solomon being Guardian).[6] The English, in the year 1587, under the leadership of one Donald, spoiled the convent and flogged some of the friars whom they caught, the rest having escaped. The friars, for all that, continued to live in community in the neighbourhood under the protection of the unconquerable prince, Hugh O'Neill, Earl of Tyrone, who had a most special affection for the brethren of the Seraphic Institute."[7] Since his flight from Ireland, the friars, deprived of their protector, have been exposed to yet greater danger; nevertheless, no matter where they found refuge, they have always lived in a conventual manner under the guardianship of a local superior, and having at least twelve members in the community.[8]

Fr. Mooney says that the friars of Armagh were brought by Hugh O'Neill to a place of greater safety when the wars began, and "the place of greater safety" was Brantry Friary, situated to the west of the parish of Confeacle, in the barony of Dungannon and county of Tyrone. "A place

1 33, Hen. VIII., c. 3.
2 Cal. State Papers, Eliz.
3 Wadding and Hueber.
4 Bruodin, p. 427. Wadding says 1565.
5 Mooney.
6 *Ann. Nenagh.*
7 Ward.
8 Mooney.

of greater safety" is a name which describes it well, for a safer place could scarcely be found anywhere in Ireland. In those olden days the district called "The Brantry" was very thickly wooded, the woods stretching along the banks of the Ouna, from where they begin to trend southward to their meeting with the Blackwater. These woods were older than the memory of the men who saw the coming of the friars to Brantry. For many and many an autumntide, before these men had learned to remember, the great old trees had strewn their leaves with Nature's tidiness over the paths which wound around their feet, hiding away the footprints which the sires and grandsires of these men had made. The trees of the Brantry were great and olden, and in the midst of them there nestled two lakes, the one Brantry Lough, the other called Friary Lough, because the Friary of St. Francis stood within a hundred yards of its western shore. The Friary Lough was tiny, only seventeen acres in extent, but there was water for washing and for the garden, and a drink for the convent donkey. Sometimes, too, a stray trout from the Ouna made its way thither to sport for a while in the sunlit waters, but to rest at last on the friars' table for the Friday. A trout was almost the only thing that could come to Brantry Friary. To one standing by the lake before the convent, all the world beside seemed to be shut away by the mighty woods. From the top of the hill behind the convent, Armagh could be seen through the trees, nine or ten miles away to the south-east; five miles to the north-east the houses in Dungannon were distinctly visible on a clear day; on the east, Charlemont Castle stood out plainly against the horizon; while to the south, like a glistening silver band, the Blackwater shone in the summer sunlight, or when the moon enlightened the frosty winter night. Brantry Friary was a quiet place; the world and its turmoil were out of earshot and out of sight for the dwellers there; it was The O'Neill's last gift, before they became exiles, to the friars, whom they and theirs had always cherished, and it was a gift well worthy of such noble givers.

The world, then as now, could push its way to the most hidden homes of men, and sometimes the world found its way to Brantry. The seventeenth century was a time of unrest for the whole of Ireland, and especially for Ulster. War followed war almost without a break, and during these troubled years many a fugitive priest and friar, and many a hunted layman, made their way through the Brantry woods to the shelter and the welcome of the friary. In the year 1641 there were six members of the Brantry community named O'Loughran (O'Lacheran). Owen O'Neill, with the leading officers of his staff, came hither and slept in the friary for a few hours on the night of the 13th of June, 1643. They came from Clones, where they had been defending the creaghts, who, while driving their cattle southwards, had been discovered by Sir Robert and Sir William Stewart, who attacked them with their whole army. Early on the morning of the 14th of June, O'Neill and his staff set

out for Charlemont, but they were scarcely beyond the woods when Stewart's troopers appeared before the friary searching for O'Neill, who was, however, beyond their reach. In disappointment and anger, they set fire to the friary that day.[1] It was summer time, and the friars found shelter and safety in the woods around. The fire had done some damage, but the convent was not utterly ruined, and after some months, with the help and under the protection of the O'Neills, the brethren found themselves back in their home once more. Three years later, in June, 1646, there were strained ears and anxious hearts in the Friary of Brantry. From the top of the hill above the convent the friars were watching from early morning of the 5th of June, and as they listened they could hear the cries of the soldiers and the noise of the battle, which was being waged by O'Neill and Monroe at the ford of the Blackwater, near Benburb. They could see distinctly the smoke of the musketry as it arose over the field of battle, but they could not know what was being done so near them. Their hearts naturally were with Owen O'Neill, and with his cause: he and his race had been their benefactors during many centuries; but there was another reason why their hearts were with O'Neill that day. Fr. Boetius Egan was the chaplain to O'Neill's army, appointed specially by Mgr. Rinnucini.[2] Fr. Boetius had stayed at Brantry for two or three days before the battle, and while he stayed he had filled the hearts of the friars with some of his own earnestness in the cause he loved; he had made it plain to them that death could not frighten him, or danger turn him from the work to which he had set his hand, and they knew well that he would be found in the van of the fight that day. History has told us since that he was in his place among the soldiers at Benburb; but the friars of Brantry knew not this, and they watched all day and waited for news of the fortune of the fight. Stray rumours reached them, which helped only to increase their anxiety. It was only after the day had ended, and the gates of the convent had been closed, that they learned the true story of the day's hard battle. The summer night had fallen soft and silent after the noisy day; the brethren of Brantry had gone to their cells to rest but not to sleep; it was close on midnight when the dogs began to bark; voices were heard approaching through the woods; the tread of many feet was heard on the gravel of the road leading to the convent, and a loud knocking at the gate told them that friends and good news were near. The echo of the knocking had not yet died away when the gate was opened; they who had been knocking came rushing in with a hearty cheer; then along the walls of the corridor, thirty-one colours and one standard, taken from Monroe[3] that day, were placed in order, and Fr. Boetius Egan, covered with the blood and dust he had gathered through the fray, told them, by the flickering of a few rushlights, how the ford

1 *Vide* Journal Ossory Arch. Doc., vol. iii., p. 324.

2 "Fr. Boetius Egan, a Franciscan Frier and Diffinitor Generall in the Order, a grave and religious man, was commanded from my Lord Nuncio to attend that Ulster armie."—*Aphorism Discov.*, No. 209.

3 *Aphorism Discov.*, No. 229.

and field had been nobly fought and won. Fr. Henry O'Mellan belonged to the Brantry Friary in 1641 and following years; his history of the events of the time is among the MSS. of the Royal Irish Academy.

In 1596, the ruins of the convent of Armagh were of signal service to the O'Neills. Hugh placed his son Con in ambuscade there, from which he sallied forth and cut to pieces a detachment of English bringing provisions to the beleaguered garrison. In consequence of this, the commander, Stafford, surrendered the city to the Irish.[1] In 1620, on the 3rd July, Primate Hampton received a patent in which the site and precinct of the Franciscan Monastery was granted to the See of Armagh.[2] In the year 1671, Archbishop Oliver Plunket reports: "In the convent of Armagh there are fourteen friars, among whom there is only one worth mentioning, named Bonaventure O'Quinn, a learned and prudent man, though not expert in preaching."[3] Through good and evil days the friars continued to live in or near Armagh, as the following list of guardians will show. At what time they ceased to live there cannot be precisely stated, but in the year 1801 the Primate reports that there were no friars living there.[4]

Fr. Mooney gives the first five names mentioned in this list of the guardians of the Franciscan Convent of Armagh:

Peter Hugh, a man of great austerity and holy life.

Columbanus Hanvil.

John Mullan, professed in Donegal, studied in Paris, died 1610.

Daniel Hekkin, professed in Donegal, studied at S. Anthony's, Louvain.

Ludovicus Cradan, formerly called Terence, of the diocese of Armagh, received the habit 4th November, 1607; died Guardian of Armagh, Sept. 9th, 1616; a man of great merit; regretted by all.

1616. Henry Hellan, professed at S. Anthony's, Louvain.

1617. Henry Mellan,[5] a native of the archdiocese of Armagh; he studied for the priesthood at Salamanca, where he completed his course of divinity, and was ordained for the secular mission. After some time, feeling himself called to a religious life, he repaired to Louvain, where he was clothed with the habit of S. Francis, on the 11th November, 1610, at the College of S. Anthony, of Padua, and made his solemn profession in the following year. His energy and zeal on the mission were well known, and he was speedily recalled to his native land to take part in defending his creed. He was sent to several convents, chiefly in Ulster. In 1617, we find him Guardian of Armagh, and spoken of as an eloquent and practical preacher. On the death of Dr. Lombard, Archbishop of Armagh in 1625, three Franciscans were recom-

1 Meehan: *Franciscan Monasteries.*
2 Reeves.
3 Moran: *Life of O. Plunket*, p. 66.
4 *Castlereagh Memoirs*, vol. iv., p. 106.
5 Probably the same who is in 1616.

1617. mended for the vacant Primacy: Fr. Hugh MacCawell, who was appointed, and Frs. Henry Mellan and Maurice Ultan, or O'Donlevy, who are commended in high terms as being worthy to fill the chair of S. Patrick, having toiled during many years in the vineyard of the Lord in Ireland, and as being distinguished for learning and prudence. Two years later, in 1627, the Provincial, Fr. Mathew, selected Fr. Mellan for the grave duty of re-opening the old house in Downpatrick, which had lain desolate since 1570, when John Brereton had burned the convent and hanged the friars from the great oak which overhung the *Fons Gloriæ*. Fr. Mellan was successful in the task set before him, and in 1629 was appointed to the Guardianship of Drogheda. The Chapter assembled in Meelick, Co. Galway, in 1632, to elect a Provincial; the choice fell upon Fr. Mellan, and he set himself at once to the great task which was set before him. The suppression begun in 1629 had abated, but the ruined schools and churches had to be repaired; the friars gathered from their hiding-places into private dwellings, a little less secret; and this had to be done stealthily, gradually, and in fear lest a premature or too public step might arouse the attention of the authorities and provoke them to renewed suppression.

No ordinary prudence and courage were needed by the Provincial of the time in the discharge of his duties, and Fr. Mellan did not fail in his task. Almost all the convents were re-opened. Where they had been demolished, or confiscated, as in Dublin and elsewhere, new residences were gained near the old sites, and before his term of office was ended, Fr. Henry had made good the injuries which the Province had undergone. In 1633 he erected an entirely new convent at Adare, in County Limerick, not far from the stately pile which, even in its ruin, bears testimony to-day to the greatness and liberality of the Geraldines. Having ruled the Province for three years, Fr. Mellan gave up the seals of office to Fr. Everard in August, 1635. He was at once appointed Guardian of Carrickfergus, and while there took a great interest in the work of the "Four Masters." We find his name in the MS. copy in the Dublin Library, signed by him at Carrickfergus, July 2nd, 1637. He passed to his reward about the year 1659.

1629. Fr. Edmund Canan.
1645. Fr. Bonaventure Cooney.
1647. Fr. Paul O'Neill.
1650. Fr. Bonaventure Cooney.
1658. Fr. Michael Gormley.
1661. Fr. Bonaventure Cooney.
1669. Fr. Owen Laughran.
1672. Fr. Felix O'Neill.

1675. Fr. Anthony Daly.
1677. Fr. Anthony O'Neill.
1682. Fr. Patrick Gorick.
1684. Fr. Anthony O'Neill (*iterum*).
1688. Fr. Patrick Gorick (*bis*).
1687 Fr. Anthony Daly (*iterum*).
1689 Fr. Patrick MacQuirke.
1690. Fr. Anthony Corvan.
1694. Fr. Anthony Corvan (*bis*).
1697. Fr. Francis MacDonnell.
1699. Fr. Francis MacDonnell (*bis*).
1700. Fr. John MacCoddan.
1702. Fr. Anthony Corvan (*iterum*).
1706. Fr. Patrick Gorick (*iterum*).
1708. Fr. Peter Kynan.
1711. Fr. Peter Kynan (*iterum*).
1714. Fr. Anthony Corvan (*iterum*).
1757. Fr. John MacCoddan.
1760. Fr. Francis MacCann (*iterum*).
1763. Fr. John MacCoddan (*iterum*).
1767. Fr. Francis MacCann (*iterum*).
1770. Fr. John O'Hanlon (*iterum*).
1772. Fr. Francis MacCann (*iterum*).
1773. Fr. Eugene Brady.
1778. Fr. Dominic MacGrath.
1779 Fr. Edmund Drummond.
1781. Fr. Francis MacKiernan.
1782. Fr. Stephen Keenan.
1785. Fr. Patrick Quin.
1788. Fr. Bernard Quin.
1790. Fr. John MacCoddan (*iterum*).
1791. Fr. Francis O'Neill.
1793. Fr. Bonaventure Stuart.
1796. Fr. Bonaventure Stuart (*bis*). Fr. Stuart was elected Provincial in 1804, and seems to have been the last guardian who resided in Armagh or the vicinity.

"The ruins of the old Franciscan Friary are situated in the demesne of the Primate.[1] A burying-ground formerly existed, but seems never to have been enclosed. I could only discover two inscribed stones of an unimportant character, dated 1741 and 1753. The old ruin is now almost covered with ivy, and does not seem to have been of an imposing character."[2]

This seems to be all that is to be said of the Franciscans in Armagh. The ivy creeps over the ruined and mouldering walls, and the memory of those who once dwelt therein has almost perished forever.

1 See vol. ii., p. 96, in a paper by William E. Rogers, where there is an illustration of the ruins.
2 Vigors: *Memor. of the Dead*, vol. iii., p. 202.

THE

STEWARTS OF BALLINTOY:

WITH NOTICES OF

OTHER FAMILIES OF THE DISTRICT

IN THE

SEVENTEENTH CENTURY.

By the Rev. GEORGE HILL.

COLERAINE:
JOHN M'COMBIE, 7, MEETING-HOUSE-STREET.

1865.

The Stewarts of Ballintoy.

(Continued from page 23.)

"Out of monuments, traditions, private recordes, fragments of stories, passages of bookes, and the like, we doe save and recover somewhat from the deluge of time."—*Bacon's Advancement of Learning.*

[The extreme scarcity of this pamphlet—the writer's first work—renders a reprint most desirable. A few notes and some corrections have been made under the guidance of the Rev. George Hill, who is able to revise the proofs of a work written by him thirty-five years ago.—Editor.]

AS soon as it was known that the Insurrection had commenced in other parts of the kingdom, the inhabitants of the Route, Roman Catholic and Protestant, were instantly inflamed with a horrible fear and suspicion of each other. The excitement was fearfully increased by Archibald Stewart announcing publicly, on a Sunday at Church, in Dervock, that the Insurrection was in progress, and would soon overwhelm his neighbours. In a day or two afterwards, the Irish on the Western side of the Bann, rose *en masse*, and Stewart's regiment was marched to Portnaw to prevent the insurgents from crossing into Antrim. Two companies of this regiment were Highlanders and Irish, one commanded by Allaster MacDonnell, and the other by Tirlough Oge O'Cahan, of Dunseveric. On the night of the 2nd of January, 1641, these companies both deserted, and fell upon their brother soldiers whilst the latter were asleep, slaying them all but a few, who were saved by their Irish friends. This act thoroughly initiated the insurrection in the Route. The insurgents in County Derry forthwith crossed the Bann under a leader named John Mortimer, and united their forces with those of Allaster MacDonnell and Tirlough Oge

O'Cahan. From Portnaw they marched to the residence of Sir James MacDonnell,[1] who dwelt at the Vow, in the parish of Finvoy. They were there joined by such of his tenants as were able to carry arms, and also by the tenants of Donnell Gorm MacDonnell, of Killoquin, in the parish of Rasharkin.[2] In the meantime, the Irish inhabitants on both sides of the Bann, fearing Archibald Stewart, and such soldiers as he could collect in the absence of MacDonnell, O'Cahan, and Mortimer, assembled in multitudes, with their wives and children, burned a little town which then stood at the Cross, near Ballymoney, and afterwards burned Ballymoney, slaying all the British inhabitants they could lay hands on without distinction of age or sex. Thus, the mere mob, frightened and frenzied by the prevailing excitement, did actually much more damage to life and property than the regularly organized forces of the insurgents.

The records of these sad events have been published.[3] The originals are preserved in a large Manuscript Volume of *Depositions*, lettered *Antrim* (F. 3. 9. 1562), belonging to the Library of Trinity College, Dublin. From this curious volume we shall make a few extracts; but, in addition to these, it may be mentioned that the following documents form part of its contents, and refer especially to affairs throughout the Route during the year 1641–2 :

1. The Examination of Gilduff O'Cahan, of Dunseveric, in which he says that he and Archibald Stewart kept the peace in the Route, and that his son, Tirlough Oge, and Sir James MacColl MacDonnell plotted the desertion and massacre at Portnaw. It will thus be seen that the son joined the insurgents, whilst the father, who was a Magistrate of the County, remained, for a time at least, on the side of the Government.

2. The Examination of Brian Moddere MacH. O'Cahan, who fled over the Bann from terror of the British, in 1641; had previously resided in the Route; afterwards got lands from the Earl of Antrim, and served as lieutenant under Owen Roe O'Neill. He stated that the massacre at Portnaw was perpetrated by his brother-in-law and Allaster MacColl MacDonnell, and that he saw the Irish burn Dunluce Castle. In this latter statement, however, he was mistaken. The Irish burned the town which then stood on the other side of the road opposite Dunluce Castle, but they could not seize the castle, which was defended by a small garrison under Lieutenant Digby.[4]

3. The Examination of Donnell Gorm MacDonnell, who stated that Allaster MacDonnell and Tirlough Oge O'Cahan, who had command of two companies in Archibald Stewart's

1 This member of the Clandonnell was the son of Coll, who was the son of Alexander, the leader of an insurrection in 1614, who was eldest son of Sir James of Dunluce, better known by his surname of Na Banna, or, "of the Bann," poisoned in 1601, who was the son of Sorley Boy, and hence generally known also as Sir James MacSorley. The Vow at the present day is the name of a small village, near to which is a circular grave-yard, close to the Bann-ferry.

2 "Now known under the form Killyquin, as the name of an estate containing thirteen townlands, in the Western part of Rasharkin parish. In the journal of Phelim O'Neill, by his chaplain, O'Mellin, the name is written *Coil in-Cuinn*, the Wood of O'Conn. In 1641 Donnell Gorm MacDonnell resided here. This territory seems to have included Rasharkin and the four towns of Craigs."—Reeves's *Eccl. Antigq.*, p. 331. Donald Gorm MacDonnell, who resided here, was appointed to hold Ballycastle for the Irish, and was slain in 1642 at Glenmaguiney, County Donegal. His residence at Killoquin in Rasharkin was occupied about a century later by the last Lord Slane, who was related to the Antrim family, and was interred in their vault at Bun-na-margie. His house, in the townland of Anticor, Rasharkin, was occupied by a farmer named Wallace. His daughter, Mary-de-Fleming, married an humble person named Felix O'Connor, and at his death she was obliged to give up the house in Anticor. She afterwards lived at the village of Craigs, until her son, who had gone to America, sent for her. She died there about the year 1835. Her son was the representative of the proud De Fleming, who came to Ireland with Sir John de Courcy!

3 This period has been dealt with in a work of John MacDonnell, M.D. *The Ulster Civil War of 1641.* Dublin: M. H. Gill & Son. 1879. Also in Miss Hickson's *Ireland in the Seventeenth Century.*

4 The town of Dunluce must have been of some importance, containing its "Marchants," most of whom, no doubt, were Scottish settlers in the days of the first Earl. In the Church-yard of Dunluce there are many remarkable tombstones, which, however, will be fully given and the arms illustrated in a subsequent number.

regiment, were the chief actors in the massacre at Portnaw. This witness, also, gives a lengthened statement of the proceedings of Allaster MacDonnell after that occurrence.

4. The Examination of Fergus Fullerton, of Billy, who stated, among many other matters, that the Irish in Archibald Stewart's regiment murdered Captain Glover's whole company.

5. The Examination of Henry MacHenry (O'Neill), who mentions Thomas Boyd, Archibald Boyd, William Fullerton, Allaster MacDonnell, and others.

Whilst the Irish were burning the village of Cross and the town of Ballymoney, the regularly disciplined force, which had deserted from Archibald Stewart, was led by the two MacDonnells, James and Allaster MacColl, against the Castle of Clough, defended by Walter Kennedy.[1] After the capture of this place, James MacDonnell wrote the following letter to Archibald Stewart, whom he addresses as cousin, and who must have been in Coleraine when he received it. This letter is preserved in the MS. volume already mentioned, at F. 3. 9. 3402 :

"Cossen Archebald, I receaved your letter, and, to tell the truth, I was ever of that opinion, and soe was the most of all these gentlemen; that your owne selfe had no in you; but certainly had I not begun when I did, I and all these gentlemen, with my wiffe and children had been utterly destroyed; of which I gott intelligence from one that heard the plott a layinge; and those captains of yours (whom you may call rather cowboyes) were, every daye, vexinge ourselves and our tennants, of purpose to pick quarrells which noe flesh was able to indure; and judge you whether I had reason to prevent such mischefe; And I vow to the Almighty, had they not thus forct me, as they did many others besides me that would rather hang than goe on as they did, I would stick as firm to your side as any of yourselves; though I confesse it would be the worse thinge for me and mine that ever I sawe.—To speak

1 This gentleman was the representative of the family o. Kennedy, which then held a highly respectable position in the Route. He was placed hastily in command of a small garrison in the Castle of Clough, but there was no time to get his force disciplined or provisioned against a siege. When the insurgents arrived, Kennedy was summoned to surrender by Henry O'Neill, who had also joined them in their march on Clough. Kennedy replied that he would never surrender to an O'Neill the castle which belonged to the MacDonnells. It was true that the whole district, with its castle, was included in the Antrim Estates, and this reply pleased Allaster MacDonnell so much, that he came forward and swore to Kennedy by the cross on his sword that if the castle were quietly given up, the garrison would be permitted to pass out in safety, everyone taking with him whatever property he had brought there. This was quite as much, and even more than Kennedy expected, and therefore he surrendered, being unable to resist with any prospect of success.

The family of Kennedy is of Irish origin, but was among those who emigrated to the Scottish coast at a very early period. The district of Carrick, in Ayrshire, seems to have been almost exclusively occupied by Kennedys in the sixteenth and seventeenth centuries, and, indeed, at a much earlier period. In a curious description of Carrick, written by William Abercrumie, minister of Minibole (Maybole), about the middle of the seventeenth century, there is the following passage: "The inhabitants of this countrey (Carrick) are of ane Irish originall, as appears both by their names being generally all Macs; I mean the vulgar; their hills are knocks, their castles Ards. . . . . The Kennedies continue still to be both the most numerous and most powerful clan. Besides the Earl of Cassiles, their chiefe, there be Sir Gilbert Kennedy, of Girvanmains, Sir Archibald Kennedy, of Colarne (now Colzean), Sir Thomas Kennedy, of Kirkhill, Kennedy of Beltersan, Kennedy of Kilherque (now Kilkenzie), Kennedy of Kirkmichael, Kennedy of Knockdone, Kennedy of Glenour, Kennedy of Bennan, Kennedy of Carlock, and Kennedy of Drummellan. But this name is under great decay, in comparison of what it was ane age ago, at which tyme they flourished so in power and number as to give occasion to this rhyme—

"'Twixt Wigtown and the town of Aire,
And laigh doun by the Cruves of Cree,
You shall not get a lodging there,
Except ye court a Kennedy.'"

The feuds among the various powerful branches of this great family contributed more than any other cause to bring "the name under great decay." These feuds had become particularly fierce, and of very frequent occurrence at the beginning of the seventeenth century, and, no doubt, induced or compelled one branch at least, viz., the Kennedys of Balsaragh, in the parish of Kirkoswald, to seek a quieter home on the Irish shore. They held lands in Turnarobert, near the village of Armoy, and at Ballyloughbeg, now Ballylough, in the parish of Billy. Walter Kennedy resided at the former place, and Anthony Kennedy at the latter. These lands, which were held of the Crown by Knight's service, were alienated to the first Earl of Antrim, in 1635, as appears by an Ulster Inquisition. In the old burying-ground of Billy, near Bushmills, there is still preserved an elaborately sculptured tombstone, with the Kennedy arms, which will be given in a subsequent number. It is curious that the tenant of this old grave, although residing in Ballylough at the time of his death, seems to have preferred being known, even on his tombstone, as of Balsaragh, his Scottish home, in Kirkoswald. On the first of August, 1625, another Antony Kennedy, probably a son of the gentleman now mentioned, died at Ballylough. These Kennedys frequently intermarried with the Moores, after coming to settle on the Antrim coast. Among the Moores, the Christian name Quintin seems to have been in frequent use at that period.

to you really the truth and the true information of the whole kingdome, upon my creditt I now do it, All the whole kingdome in generall are of our side except Dublin whoe hath 20000 men about it, in leager of it, if it be not now taken; Drogheda whoe hath 1600 men about it and are these ten days past eatinge of horse-flesh; Carrickefergus, Coulraine, and my lord of Claneboys, and my lo. of the Ardes; this is the truth on my credit; ballemeanagh, Antrim, and all the garrisons between this and Carrickefergus are all fled to Carrickefergus; soe that it is but a folly to resist what God pleeseth to happen; but certainly they will have all Ireland presently whatever time they keep it.—You may truly inform my friends in Coulraine that I would wish they and if they yield me the towne it shall be good for them and me, for the booty shall be myne, and they shall be sure of good qrtrs., for I will send for all the Raghlin boates to Portrush and from thanes (thence) send all the people away into Scotland wch, if it be not done before Sir Phelim is [his] army comes to the towne, who comes the next week thousand men and piece of Artillery; All my desire of doing them good will be to no purpose, therefore send me word what you doe therein; as for both your houses they shall be safe, and soe should all the houses in the country if they would be persuaded by me; The Oldstowe [Oldstone, now Clough] was rendered me, and all they within had good quarters, only the Clandebayes souldours and the two regiments from beyon the ban were a little greedy for pillaginge, which could not be helpt; As for killinge of women none of my souldiers dare doe it it for his life, but the common people that are not under rule doth it in spight of or teeth; but for your people they killed of women and children and old people about 3 score—My Lo: and Lady are gone to Slain—to whom I have sent; tell my bror. Hill and Mr. Barwicke that their people are all in good health, but in my own company.—I desire you not to stirr out of that till I be neere you myselfe, for fear you should fall in the hands of the seaven hundred I have in the lower part of the country, whoe would give you noe quarter at all, but when I have settled thinges here, you may come to me yourselfe, and your dearest friends to a few, and the rest to transport them with the rest into Scotland; as for goinge again the king, we will dye sooner or my Lo: of Antrim either but their only aime is to have their religion settled and every one his own ancient inheritance; thus wishinge you to take my counsell which I protest to God I will give you as really as to myself, and haveing the hope of your beleavinge me herein, I rest your very loveinge coussen still, "JAMES MACDONNELL.

"From the Catholick Campe at Oldstowe, the 11 of Jan. 1641."

Sir James MacDonnell refers to the departure of Lord Antrim and his wife, the Duchess of Buckingham, from their Castle of Dunluce. His Lordship's indecision had involved him in serious difficulties, and at times he knew not to what party he might trust for protection. Accompanied by his Duchess he first went to Slane Castle, county Meath, then the residence of the nineteenth Lord Slane, who had married the lady Anne MacDonnell, Lord Antrim's sister. From Slane they were soon obliged to remove to Maddenstown, in Kildare, the residence of the Earl of Castlehaven.

The writer of the foregoing letter was not only related to Archibald Stewart, but evidently lived on very intimate terms with him as a neighbour.[1]

1 There were intermarriages, and, consequently, relationships between the O'Haras, O'Cahans, Stewarts, MacHenrys, Magees, O'Quins, O'Neills, and MacDonnells. These relationships were considerably multiplied by the marriages of the five daughters of Cahill O'Hara of Loughguile. "His eldest daughter was married to Art Oge O'Neill, of whom the family of Shane's Castle are descended. His second daughter was married to Phelim O'Neill, of whom French John O'Neill is come. His third daughter was married to Gillduff O'Cahan, of Dunseveric. His fourth daughter to John Stewart, of Lisadavan (in Bute). And his fifth daughter to one of the MacHenrys, of the Bann-side."—OLD MS. *written by the Rev. John MacArthur, Curate of Layd, once in the possession of the Rev. Classon Porter, of Larne.* [The editor has tried to obtain possession of this MS. for other purposes; so far, without success. Can any reader assist him?]

The Stewarts of Bute and Ballintoy, during many years after the settlement of the latter on this coast, kept alive their family connexion by reciprocal visits and occasional intermarriages. It is curious to observe how completely the MacQuillins must have been swept away from the Route by Randall MacDonnell, assisted, it is said, by the powerful connivance of James I. Of the gentry class throughout that district, at the commencement of the eighteenth century, not one of the surname of MacQuillin is to be found!

The O'Haras of Antrim and Cavan are branches of the great Sligo family of that name, which claims

This letter was written in reply to one he had received, and is highly creditable to Sir James MacDonnell, as expressing anxiety for the safety of his friends, although opposed to him, and also regret that he felt himself compelled to join the insurrectionary movement. He disclaims in the strongest language, and, no doubt, with entire sincerity, any design of cold-blooded massacre on the part of those under his control, but laments the impossibility of preventing his followers from the perpetration of such foul deeds. He mentions an instance in which about sixty women and children were massacred by Stewart's party, but evidently never thinks of making his friend responsible for this inhuman act. Indeed, he writes under the impression that he and his family and friends had a narrow escape from some plot laid for their destruction, and that he owed his escape to the fact of his striking promptly, and striking first.[1]

As his letter failed to produce the desired impression, and, as the insurgent army had been considerably augmented at Clough, the Irish leaders resolved to march on Coleraine. Stewart, in the meantime, had collected a second force, with which he came out from Coleraine to meet the insurgents. The opposing forces met at a place called the Laney, about a mile from Ballymoney, where a desperate conflict took place. The English and Scotch, commanded by Stewart, were utterly defeated, and, as no quarter was asked or given, only three hundred escaped, whilst six hundred were slain in the engagement and retreat. This battle was fought on Friday, the 11th of February, 1642, New Style, and such was its disastrous results to the Protestants and Presbyterians, that the day on which it occurred was spoken of for many generations afterwards in the Route as Black Friday.[2]

After gaining such a decided advantage at the Laney, the insurgent leaders

and has its claim allowed, to be descended from Oilioll Olum, King of Munster, in the third century. Charles O'Hara, above-mentioned, was the seventh in descent from Cuconacht O'Hara, who was the son of Hugh O'Hara, who was seventh in descent from Magnus, son of Eadhra, or Eara, who was fifteenth in descent from Cormac, the great grandson of Oilioll Olum, of the race of Heber. Charles O'Hara owned all the lands of Loughguile, in the Route and Lagganlie, in Crebilly. In 1606, he received an additional grant from James I., being warmly recommended by Randall MacDonnell, whose family interests in the Route had been always steadily supported by the O'Haras. Charles O'Hara died in 1639, and his heirs lost their entire possessions in Loughguile by the insurrection, which commenced in 1641, and continued until 1652. The matrimonial connexions formed by his five daughters sufficiently indicate his high social position in the county. The O'Haras, in all their branches, were among the most active of the Irish insurgents in the Route, during 1641. After the surrender of Clough Castle, many women and children, who had been permitted by the MacDonnells to go safely away to Larne, were followed and massacred, on the banks of the Glenravel Water, by a party under the command of a son of a Hugh O'Hara, and, no doubt, connected with some of the families of that name then so numerous in the parishes of Loughguile and Ballymoney.—*See M'Skimmin's History, 3rd Edit., p.* 46. The present Bishop of Cashel and Waterford, formerly Dean of Belfast, whose father was rector of Coleraine, is of this family.

1 It would be difficult now to discover who "Brother Hill and Mr. Barwick" were, farther than that they had probably resided in the neighbourhood with the writer, and had gone into Coleraine for protection. The first settler named Hill in that district was John Hill, of Altneanum, near Ballycastle, who died in 1610, and was buried in Ramoan old church-yard. From him came the numerous families of the same surname in Ramoan, and also the Hills of Ballinderry, Banbridge, and Bellaghy Castle.

2 The following extract, from a Life of Bishop Bedell, written by his stepson, and generally known as the Clogy MS., contains a vivid, but somewhat exaggerated account of this battle:

"The Scots then, throughout all the whole province of Ulster, where they were most numerous, betook themselves to holds, leaving all the open country to the enemy. For the first attempt of Coll Kittach (Allaster MacColl), had so frighted them that they thought no man was able to stand before that son of Anak. In his first encounter, at the head of a few Irish Highlanders and some of Antrim's Irish Rebells, that were brethren in evil, against eight hundred English and Scotch, having commanded his murderers to lay down all their fire-arms, he fell in among them with swords and durks or scanes, in such a furious and irresistible manner, that it was reported not a man of them escaped of all the eight hundred!"

divided their forces, the larger portion, commanded by Allaster MacColl, proceeding to invest Coleraine, whilst the remainder, under James MacColl and others, were ordered to seize Ballintoy Castle, Dunluce Castle, and the town of Ballycastle, all on the coast. As a preliminary to the attack on Ballintoy, James MacColl MacDonnell addressed the following letter (F. 3. 9. 3404) to certain country gentlemen who had hastily collected a small force, and placed it in the castle at that town :

" Loveinge ffriends if soe you please I thought good to informe you of the folly you undertake in bringinge yourselves to ruyne where you may quietly and without trouble worke the waye of your safety, in taking of faire quarter for yourselves, your wives, and children, as others have done that were in greater safety, and were better able to subsist than you are ; where likewise you are not in any case like to receave any succor from any place, for those of Coulraine are strictly besieged on both sids and by reason of their great diseases and dearth of fire and corne doe daily dye apace, besids many wer dayly cutt off them by sixes, eights, fifteens, and the last daye killed and drowned 20 at once ; and they have not left above a verie few musketts in the whole towne, by that they lost in the great conflict.—Anntrim is besieged and all your people soe many as was left are gon to the Clanaboys though I confess that part was not caused by our valour, so that uppon my creditt your state is ill unless you take quarter, which you shall fairly have as I have done with Duuluce which is to sett them a booty and to suffer all such as pleaseth to depart freely and such as will stay to live in the country with some such gentlemen in the country as they will chuse to be with hereafter, wch if freely you will take I vow before God to performe by the grace of Jesus Christ.—And of all men I would wish Mr. Fullerton[1] to take it if the rest doe not, for I had direction

1 The Fullartons, who were an influential family in the Route, came from the Scottish island of Arran, and settled on the Antrim coast about the same time as the Stewarts and Dunlops. They were originally a Norwegian race, known as Mac Leosaigh, who settled in Arran, at the close of the eleventh century, when that island, with several others, was ceded by Maelkolf, King of Scotland, to Magnus Berfaet, King of Norway. In 1266, Arran and the other isles were surrendered, or restored again to Scotland ; but, in the interval, the families that formerly occupied them had almost all disappeared to make room for settlers from Norway. Among the latter were the Mac Leosaigh, whose name in Arran had become Maclouis, Macleod, or Maclowe, and whose representative was styled Maclouis of Foulartown. According to a prevalent custom in Scotland, the family name Macleod was dropped, and Foulertoun or Fullarton, the name of the family property, was adopted in its stead. A member of this family distinguished himself by his devoted adherence to Robert Bruce during the most trying periods of that monarch's career. When Bruce landed on Arran from the island of Raghery, in the Spring of 1306–7, Maclouis or Fullarton became his guide, and embarked with him to Carrick, from a place still known as Kingcross, on the north of Whiting Bay, in Arran. For his faithful services, King Robert Bruce afterwards granted Fullarton the lands of Kilmichael, and the crownership of Arran, in heritage. The lineal descendant of Fullarton was Captain Archibald Fullarton, of Kilmichael, parish of Kilbride, island of Arran, who had in his possession the several charters granted to his family since the close of the fourteenth century. These curious old documents record the following grants to the family : " In 1391, King Robert III., granted to Fergus of Foulertoun, of Arane, the lands of Erqwhonnyne, in the lordship of Arane and Sheriffdom of Bute, of the old extent of two marks sterling yearly, for yearly payment of one penny of silver in the name of Blenchferme, at the King's Castle of Brethwic, on the feast of Pentecost. In 1400, the same king confirmed to John of Foulertoun, the son and heir of the deceased, Ferchard (or Fergus) the lands of Killemichael, in the Bailiary of Aran, together with the office of crowner of that bailiary, which belonged to Ferchard in heritage, for the usual services. In 1427 or 1428, King James I., confirmed the charter of 1400. In 1511, the two marklands of Kilmechall with the crownership of Arane, and the two marklands of Forland or Irachonane, were resigned with reservation of the liferent by Alan Fowlartoune or Maclowe, and were granted by James, Earl of Arane, in heritage to Fergus Fowlartoune the son and heir of Alan. In 1523, the same Earl granted a precept of seisin of the four mark lands old extent of Kylmychell and Quhytfoirland, in the Earldom of Arrane, and of the office of crowner of the same, in favour of Alexander, the nephew and heir of the deceased Alan Maclowe or Foulertoune, who died seized in the same at the faith and peace of the King. In 1526, Alexander Fowlertoune of Kylmychel, crowner of the Isle of Aran, gave seisin of the two marklands of Kylmychel for life to Margaret Tait in her virginity, and the heirs to be begotten in conjunct infeftment between them. About 1572, King James VI., confirmed the charter of Killemichel, granted in 1400 by Robert III. In 1590, James, Earl of Arane, admitted Alan " Lard Maclowy," or Fullarton, as kindly tenant for life of the 28s 6d lands of Scalpoden, the 40s lands of Mais and Braidwick, the 28s 6d lands of Glenormadell, and the 40s lands of Glensherwik, in the Earldom of Arane."

The above mentioned grants included property situated in the parish of Kilbride. We find the following grants also to members of this family in the parish of Kilmorie, Arran : " In 1464, James III. granted to George of Foulartoun, the lands of Knychtisland in the isle of Arane, with remainder to his brother William and his heirs, and to his own heirs whomsoever. In 1541, James V. granted to James Stewart, Sheriff of Bute, the lands of Drumridan, of the old extent of nine marks, which John Foullartoun had resigned. About the year 1700, Martin in his Account of the Scottish Isles, mentions that Maclouis of Kirkmichael, was said to be the most ancient family in Arran, and that the head or representative of it was one of the King's coroners, his perquisites being a firlot of oats, and a lamb from every town in the island "—*Origines Parochiales Scotiæ, Vol. II., pp.* 248, 255. The branch of this family of Fullarton which settled in the Route retained, as was natural, the Christian names which had been borne by their ancestors in Arran. Fergus Fullarton resided at Bushmills in 1641, William Fullarton assisted at the defence of Ballintoy Castle in the same year, whilst

from Mr. Thom: Oge O'Neale, Governor of the County of Armagh, to send him and his family, to his bro. Maxwell whoe lives in his owne house as quietly as ever he was, only that his church benefices is taken from him, and so is his brother Ecklin too. Thefore gentlemen for abaydinge further bloodshead, of wch I vow I have noe desire if I could helpe, I would advise you to take this faire proffer or else blame your own obstinacy and not us; for be sure we will have our wills of you at last when it will be too late for you to cry *pecavi:* If you take this faire proffer, I will to-morrowe goe to you and conclude, if not I will be to you as you will be to me wch wold wish to be yor friend,

"JAMES MACDONNELL.

"For the gentlemen in Ballintoy, Mr. Will. Fullerton, Archd. Boyd, Thos. Boyd and the rest, these."[1]

George, John, and Alexander were names in frequent use among less distinguished members of the family in subsequent times. There are yet many respectable families, principally among the farmer classes, in the Route, bearing the name of Fullerton, and it is curious that in some instances, even to the present time, the names Macloy and Fullerton are synonymous words among them. In one instance a man called Fullerton by his neighbours was known in the rent-office only as Macloy! Probably, an ancestor of the latter surname owned the farm before the more modern name of Fullerton had been so generally adopted.

The man named William Fullerton, who assisted in 1641 to hold the Castle of Ballintoy against the insurgent Irish, is reported to have left a large family. Several of his descendants in the eighteenth century were well known. One of them, also named William Fullerton, married Rose Montgomery, of Moyarget, and the late William Hill of the same place was their grandson. Another brother, named David Fullerton, was Presbyterian minister of Carrickfergus, from 1756 to 1766, and died the rector of a parish near Kingston, Jamaica, in 1789. A third, named George Fullerton, emigrated to Virginia, in America, and was slain fighting on the side of the Colonists, in the war of Independence. He left one daughter, Catherine, who became sole heir to her uncle, Alexander Fullarton. The latter had been educated as a doctor, and accumulated a large amount of wealth in Jamaica. On his return, he purchased the Ballintoy estate for the sum of £20,000 and having no family, although married, he bequeathed this fine property to his niece, as already stated, whose son, according to his will, was required to take the name of Fullerton. This lady married Dawson Downing, Esq., of Bellaghy and Rowesgift, in the county of Derry. She left one son, George Alexander Fullerton, who was born in the Mansion, Ballycastle, November, 1775, and died at Toekington Manor, Gloucester, in 1847. He left three sons and five daughters. His eldest son and heir, named Alexander George, was born in 1808, and married in 1833 the Lady Georgiana Leveson Gower, second daughter of the late Earl of Granville. Their son, William Granville Fullerton, was born at the British Embassy, Paris, in 1834, and died just when he had attained his majority, in 1855. The Ballintoy estate is still owned by a representative of the family.

1 The Boyds were originally a branch of the Stewarts, being descended from Simon, second son of Walter, the first Stewart of Scotland. Their name Boyd is simply a corrupt form of the Gaelic word Buidhe, or Yellow, from the prevailing fair colour of their hair. The many persons of this name throughout the Route, in 1641, were scattered members from the great family in Ayrshire, of which the Earls of Kilmarnock were the chiefs or representatives. William Boyd, the last Earl, took an active part in the rebellion of 1745, and after his execution, a large chest of family papers was placed in custody of the magistrates of Kilmarnock. A selection from these papers was published by the Abbotsford Club, in 1837, from which we may form an estimate of the high position enjoyed by the family, from the days of Bruce until the sad finale in 1746. The following are the titles of a few of these curious documents:

1. "Bond of Mutuall Assistance by Queen Margaret and the Lord Methven, her husband, to Lord Boyd, May 26, 1529.
2. "Ane Agriement betuix Hew Erle of Eglintown and Robert Lord Boyd, anent all quarrels and sleighter of kin, May 2, 1530.
3. "Oblisement by the Erles of Argyle and others, to warrant and assist Lord Boyd of Kilmarnock, in all the actions he shall have to do, 1543.
4. "Agreement betuix Mary Queen Regent, and Robert Lord and Maister of Boids, for Mutuall Assistance aganis their enemies, November 6, 1557.
5. "Commissione by Queen Mary to Robert Lord Boyd, to treat with her subjects of Scotland, anent ane reconciliatione. June 4, 1569.
6. "Letter by my Lord Angus to my Lord Boyd, quhairby he promisses to send his servands to his Court Holding, August 2, 1590."

There are twenty-nine papers in this published selection, all of which have titles somewhat similar to the above, and all indicating the great social and political standing of the various members of the family to whom they specially refer. Of this race was Sir Robert Boyd, who accompanied Robert Bruce to the island of Raghery, during the winter of 1306, and one of whose descendants, an Earl of Arran, married Mary, eldest daughter of James II., in 1467. Besides the principal house of Kilmarnock, there were many collateral families of Boyds in the district of Carrick, among whom the Boyds of Pinkill, and the Boyds of Trochrig, were best known. Of the former family was the celebrated Mark Alex. Boyd, who was born at Pinkill, in 1562, and James Boyd, Archbishop of Glasgow, second son of Adam Boyd, and cousin to the sixth Lord Kilmarnock. Andrew Boyd, appointed bishop of Argyle in 1613, was supposed to be son of Thomas, the fifth Lord Boyd. A son of the bishop died, and was interred in Raghery, as may be inferred from the following inscription, in Roman capitals, on a monumental slab in the church-yard of that Island:

"HIC . JACET . JACOBUS . BODIUS . ANDREAE . LISMOR . EPISCOPI . FILIUS . CUM . UXORE . CHRISTINA . CAMPBELLA . QUI . OBIIT . NONO DIE DECEMBR ANNO . DOM . 1665."

From the time of the erection of the See of Argyle, at the close of the twelfth century, the bishop's seat was on the small island of Lismore, near the Scottish coast, and hence the bishops were always designated *Episcopi Lismorensis.*

The Boyds of the Route most probably were compelled to leave their native district of Carrick, on the Scottish coast, in consequence of the terrible feuds which raged there during the latter half of the sixteenth century. Many of them found comfortable homes on the Antrim shores, and a few had become influential inhabitants of the Route in the following century. Of the latter were the Boyds, so actively concerned in the scenes of 1641. A rector of Ramoan, named William Boyd, early in the eighteenth century, married Rose MacNeill, the only daughter and heiress of Hugh MacNeill, of Dunananie Castle, and through this lady the Ballycastle estate came originally into the family of Boyd. Her son, Hugh Boyd, who built the harbour at

The town of Ballymoney was head-quarters for James MacColl's soldiers after the battle of Laney, and in that place no doubt the foregoing letter was written to the men who held Ballintoy. It must have been written subsequently to the battle of the 11th February, for the writer refers to the "great conflicte," meaning that, no doubt, at the Laney; and it must also have been written after the burning of Dunluce, as their leader here mentions how he had disposed of the inhabitants of the latter place. It does not appear that any of these people were massacred, and no doubt they were permitted to return to Scotland as best they could.

James MacColl's arguments made no impression upon the party who garrisoned Ballintoy. They had not gone there to surrender at the first notice, but to die in defending themselves against an enemy, whom they believed to be without mercy. As this enemy approached Ballintoy, from Ballymoney, their whole route was marked with rapine and murder. The insurgents were strong enough completely to invest Ballintoy Castle, and were at first quite sure of success, but the brave little garrison repelled every assault, and finally beat off their ferocious assailants. During these operations, the adjoining church of Ballintoy was crowded with a trembling multitude of women and children, who were every hour threatened with destruction, either by fire or famine. In their dire extremity, a Roman Catholic priest, at great personal risk, interfered for their preservation. With difficulty he obtained permission to bring them water, and in doing so, secretly filled the water-vessels with oatmeal, covering it with a few inches depth of water at the top. In this way he daily carried to the captives as much food as kept them alive until relief came. Tradition states that this truly good Samaritan was called Priest MacGlaime, but nothing is known of him save this one noble Christian act. It is quite enough, however, to consecrate his memory to the

Ballycastle, in 1738, died in 1765, and his great great grandson, Alexander Boyd, of Ballycastle, owned the family estate in 1865.

This branch claims descent from the house of Kilmarnock, and, in the absence of positive proof, there are reasons to lead to the belief that their claim is well founded. The family traditions and the family armorial bearings attest their connexion with that ancient and noble house. It is more than probable that positive proof might also be found. In connexion with this point, the following extract from a letter, written by the celebrated Dr. Adam Clarke, will be interesting. This letter was written in Dublin, in the year 1825, and was published in Etheridge's Life of Dr. Clarke, page 415. The extract is as follows: "I am at Mr. Adam Boyd's. Tell John that he proves positively that his aunt, my grandmother Clarke, was an immediate descendant of the Earls of Kilmarnock, whose family name was Boyd. His own grandfather was always called Kilmarnock, as standing close to the Earldom."

The oldest tombstone (of which the writer has any knowledge), marking the grave of a Scottish settler in the Route, was raised by John Boyd, in 1615, to the memory of his wife, Jane Peebles, in Derrykeighan Church-yard. This man, previous to his coming to Ireland, had been several years Provost of Irvine, and was evidently one of the many Scotchmen induced to come to the Route by Randall MacDonnell, when the latter, in 1603, procured a grant to himself from James I., of the vast estates which should have rightfully belonged to his cousins and nephews. John Boyd settled at Carncogy, near Dervock, and from him was descended the late Dr. Boyd, of Coleraine, who, during many years, served as Member of Parliament for that Borough.

The fair complexion from which this race originally derived its name of Buidhe or Boyd, is still a distinguishing personal characteristic of the Ballycastle branch. The Christian names which generally prevailed among the family in Scotland are yet preserved by their kinsmen on this coast, such as Robert, William, Adam, Alexander, Archibald, and Thomas. The name Hugh is also common, but it was first introduced from the MacNeills of Dunananie, and by them from an early branch of the family of O'Neill.

Perhaps one of the most interesting family records of the Ballycastle Boyds is a simple Baptismal Register, which was made by Alexander Boyd, of Clare Park, near Ballycastle, a brother of Hugh Boyd, so well known for his praiseworthy efforts to promote the industrial prosperity of his native place. Alexander Boyd married a lady named Wilson, of the Carrickfergus family, and they had thirteen children, all of whose baptisms he regularly recorded, between the years 1736 and 1751. He also mentioned the names of the several godfathers and godmothers who were present on these occasions, so that many dates, and not a few leading names of the district, are found in this brief but faithful domestic record. The original MS. was in the possession of Robert Given, of Coleraine, who was maternally descended from Alexander Boyd.

latest posterity—to preserve his name in everlasting remembrance. It is recorded that he was considered a traitor by his co-religionists, and subsequently murdered.

From Ballintoy, the Irish party retired, or retreated, to Ballycastle, having written previously to Alice O'Neill, Countess Dowager of Antrim, who resided at the latter place, informing her of their intended visit.

The frightful results of their visit to Ballycastle appear but too plainly from an account of the examination of Alice, Countess Dowager of Antrim (F. 3. 9. 4229), taken at Coleraine, on the 9th of February, 1652, before Richard Brasier, Mayor, and Col. Thomas Coote, Governor of that town. The Countess flatly denied all participation in the massacre which took place around the walls of her castle. It would appear that the English and Scotch inhabitants of Ballycastle, on first hearing of the approach of the Irish party, rushed into the castle-yard for protection, some women venturing into the hall, and even hanging on the skirts of Lady Antrim, and of her daughter, the Lady Sarah MacDonnell. The names of those preserved were Anthony Knowles, tuck-miller; John Hunter, carpenter; John Murghlan, smith; Alexander Stewart, corn-miller; and John Kid, stone-mason.

The following documents, derived from the manuscript volume already mentioned, and now printed for the first time, will further explain the state of affairs at this period in Ballycastle and its vicinity. These witnesses are, in justice, summoned from both parties, the two Stewarts being Protestants, while Macallister and O'Hagan were Roman Catholics:

(F. 3. 9. 4049.)

"1. The Examination of Archibald Stewart aged about 50 yeares, taken the 18th May 1643

"Whoe being duely sworne and Examined what he doth knowe or concerninge the massacre of William Ffynly and his brother with a number of persons more of men woemen and children being of the Protestant persuasion, of the parish of Armoy, wch fled thence towardes Bally Castell,

"Saith that he was Informed by severall of the country after he came from Colerane to Ballentoy, that these persons were killed in the Church of Ramone wth in a quartr of a mile of Bally Castell by Hugh ODullinan, Pattricke ODullinan, Donnohy M'Guigan M'Cawly wth severall others of the ODullinans and M'Allisters.

"And further saith that the persons above-mencond tooke into that Church for shelter, by Reason they heard that Bally Castell where the Countess of Antrim was, was taken by the enimye as this Examinate And that the men that was in the sd howse of Bally Castell was commanded by Donnell Gorm MacDonnell whoe was afterwards killed at Glanmaguiny

"And being demanded whether Coll MacAllester was at the massacre of the persons above-mencond in the Church of Ramone, saith that hee did not heere that hee was there that day, but did heere that he came the next day to Bally Castell, And did also heere that he was present about the Hill neere Portnagree hard by Bally Castell, when Donnahy M'Ivison (?) M'Cawly kild ffoure Brittish in Portnagree, And further saith not,

"Taken before us, Geo. Rawden. "ARCH: STEWART.
Tobias Llovvice. John Peirson."

The old Church which stood at Ramoan in 1641 was rebuilt in 1812, and finally removed to an adjacent site somewhat nearer to the town of Ballycastle.

On the old site, St. Patrick founded the first Christian Church in that district, about the middle of the fifth century.

(F. 3. 9. 4250.)

2. "The Examination of Coll M'Allester of the parish of Derrikigham, in the Co. of Antrim. Gent. taken before us the 14th day of March 1652.

"Who being duely examined saith That it was Allester M'Coll M'Donnell & Tirlagh Oge O Cahan[1] who (as he hath since heard by common report both of the Irish and Scotch) were the chiefe plotters and Actors of the Murder of the Brittish at Portnaw in Christmas 1641, That after that murder was committed by the Irish & Highlanders upon the Brittish at Portnaw the Irish being jealous of the English and Scotch and the English and Scotts jealous of the Irish, without any difference or distinction the Irish kill'd all the English and Scotts they could lay hands on, and the English and Scotts did the like unto the Irish, except some fewe Irishmen who shewed mercy unto the English and Scotts whereof this Examinate was one who did as much for the preservation of the Brittish as lay in his power, And this Examinate further saith That he and Robert Oge Stewart were standing upon the Rocke over the strande at Portnagree, & one Gilcomy M'Itallgar as he remembers & noe more at all either Irish or Scotts with them when one Donnahy M'Guiggen M'Awly kill'd one Gilbert Gannill under the Rocke but none else were killed there soe far as he could see, And this Examinate being demanded wherefore he left his usual habitation after the said Murder at Portnaw and others the murders committed in the Roote, He saith that the Reason thereof was because the British garrison in Ballintoy house was within three miles, and being demanded what need he had to feere the Brittish he being soe careful to preserve as many as lay in his power, he saith because at that time the Brittish durst not trust one another, And this Examinate being demanded if he was in the fight at the Layney[2] when the English and Scotch on the 11th of ffebruary 1641, called blacke ffridaye, were routed and about 700 Brittish slaine he saith he came that very daye unto the Lainey 120 cowes being lately taken from him for not compliance with the Irish to get restitution of them, And Allester MacColl

1 The O'Cahans of Dunseveric were originally a branch of the Cinel-Eoghain, and thus descended from Niall, surnamed the Great, who was monarch of Ireland at the commencement of the fifth century. As Dunseveric was the last refuge of this family, so it is more than probable that here was also the earliest seat of their power. The O'Cahans had other castles (in the county of Derry), but the principal family occupied Dunseveric during many centuries. Early in the eleventh century, a youth of this princely house assisted in cutting to pieces by stratagem the Danish invaders of Ireland. This event is referred to by Buchanan of Auchmar, in his admirable and most reliable *History of the Surname of Buchanan*, pp. 15, 16. At the commencement of the fourteenth century, Angus Oge MacDonnell, Lord of the Isles, married Agnes O'Cahan (surnamed Fionnghuala, or Fair Shoulders), of Dunseveric, and obtained, as her dowry, a number of young men from each surname throughout her father's territory wherewith to strengthen his kingdom of the Isles. Many of the more modern of the Highland clans are said to have had their origin in the families thus founded by these Ulster emigrants. This curious arrangement between Angus Oge MacDonnell and his father-in-law, O'Cahan, is referred to in an old MS. history of the Lords of the Isles, published for the first time in the *Collectanea de Rebus Albanicis*, pp. 282, 326. It has been doubted whether the O'Cahans of Dunseveric were of the same family as the O'Cahans of Ciannachta, in Derry, but this curious supplement to the history of the Scottish Highlands represents them as identical, and speaks of the Dunseveric chief as the actual owner of the O'Cahan country west of the Bann. The following passage, at page 294, refers to the matrimonial arrangements above-mentioned: "The portion or tocher he had by her was seven score men out of every surname under O'Kain; viz., the Munroes, so called because they came from the innermost Roe water in the county of Derry, their names being formerly O'Millans, the Roses, of Killraack (Kilravock), the Fairns, Dingwalls, Glasses, Beatons, so now called, but improperly, that being a French name, whereas they are Irish, of the tribe of O'Neals, and took the name first from following the name of Beda. The Macphersons, who are not the same with the Macphersons of Badenock, but are of the O'Docharties of Ireland (another county Derry surname); the Bulikes in Caithness, of whom is the Laird of Tolingaill, and many other surnames, which, for brevity, we pass over, many of whom had no succession." While the O'Cahans of Derry were reduced to ruin by the rebellion of O'Neill and O'Donnell, and afterwards by the Plantation of Ulster, the chief of Dunseveric still was able to maintain some semblance at least of the ancient family state. His day of doom, however, was not long delayed. Gilduff O'Cahan and his sons became active and powerful rebels in 1641, and were all either killed in battle or executed before the close of 1653. The following brief extract from an old MS., formerly in possession of the Rev. Classon Porter, of Larne, tells in very business-like style the final catastrophe of the once great family who had dwelt in Dunseveric since the expulsion of the Pictish Kings from that renowned fortress:

"By inquisition taken at Ballymoney, Co. Antrim, 15 August, 1657, it is found that Gillduff O'Cahan, of Dunseveric, in the county aforesaid, gentleman, was seized as of fee in the Castle of Dunseveric, and the Townland of Somevally, in the Barony of Carey, and county aforesaid, containing 120 acres, and so seized, the 24th of March 1641-2 at Ballintoy, in the county aforesaid, was, together with about 100 traitors in rebellion against King Charles, and in the same did continue till 1653, which time he was executed for rebellion, by reason whereof the premises unto his said Highness and the Commonwealth do belong."

2 A family named Taylor occupied the farm of the Laney during many generations subsequently to 1641. Dr. William Taylor, late of Ballymoney, stated that from its soil many fragments of old armour had been turned up by the plough and spade.

MacDonnell (the British forces then approaching) made this Examinate to joyn him and his men, and upon joyning battell the British were defeated, and enough of them killed, but this Examinate saith he killed none of those who would have killed him. And being demanded if he did see or heere of any Brittish killed in Ballycastell house or Towne, where the Countess of Antrim dwelt, he saith he was often at Ballycastell, and that the house of Ballycastell after the Murder at Portnaw was kept by Donnell Grome MacDonnell deceased and his men, but he saith he never see or heard of any killed there, or at Carnkeerin or Ballylusk, which two Last mencond places were not far distant from this Examinates house, And this Examinate saith alsoe that he was not at any time at the siege of Ballintoy or Colerane save only once that Allester MacColl sent for him unto Colerane to bring him provisions & that he brought him at that time five cowes for the provisions of his men, And further he saith that he never marched through the country with the Irish to Dunluce or Oldstone (Clough) neither was he at any time betwixt the beginning of the Irish Rebellion & march of the Scotch armey into the Roote at Dunluce or Oldstone, and that he never heard of any Brittish murdred by the Irish at the salt panns of Ballycastle, or at Margie Moore, but of some few murdered at Ramoane Church by Dwaltoagh M'Allester & the Dullenans, now dead. And further he saith not.

"H. Coote." "RICH. BRASIER, Major.

Coll MacAllister, of Derrykeighan, was the representative of the various families of that name in the Route, descendants of Alexander Carrach MacDonnell, a younger brother of John Mor. The MacAllisters for a time rivalled the MacDonnells of Antrim in power, but were eventually subjugated by Sorley Boy. This Coll MacAllister probably resided at the place now known as Bellisle, near Stranocum, and in the immediate vicinity of both Ballylusk and Carnkerrin. From the questions put to him when examined, it was evidently the general belief that there had been massacres at these places, although he may not have been cognizant of the fact. Neither did he seem to have heard of the slaughter at the Salt Pans, or at the Margeymore in Ballycastle, which was not remarkable, as he lived at a considerable distance. But these also were melancholy facts. The old Market-House of Ballycastle stands on the ancient Margeymore, or place where the large market was held. The Salt Pans are situated at the rere of Bathlodge, east of Carrig Usnach.

(F. 3. 9. 1538.)

3. "The Examination of Robt. Oge Stewart of the Parish of Culfaghtorin Gent, taken before us at Colerane the sd 11 of March 1652.

"Who being duely sworne and Examined saith that about two days after the murder of Portnaw he was present and did behold and see (his life being then protected and saved by Coll MacAllester) when one Donnohy MacGuiggen MacAwly, murdred Hugh Hill, Gilbert Gannill and his son at Portnagree. That there were at the same time present and looking on at the topp of the hill the sd Coll MacAllester, Cormacke O'Dullenan, and Shane MacVicker MacCormacke, with above One hundred in their company, and this Examinate further saith—That Fferdoragh Magee was at this Examinante's house the same day the former Murder was committed and that William Giffon was murdred by Fferragher Magee and Patricke M'Ahoy on the backe of this Examinates house the sd Fferdoragha Magee being then present and beholding the sd Murder, And further he saith not.

"H. Coote." RICH: BRASIER, Major.

Robert Oge Stewart was of the Ballintoy family, and nephew to Archibald Stewart. He resided near Ballycastle, and still nearer to Portnagree, where he witnessed the destruction of the three persons above-named. The

Coastguard Station House is built in Portnagree, immediately below the "Rocke" mentioned by this deponent, and probably on the very place where the murder was perpetrated. In 1738, when the Harbour at Ballycastle was being built, Portnagree was filled to its present level by sand removed from the works and placed there. In July, 1793, a maniac fell from the Rock into a kelp-kiln and was burned to death. His body was buried in Portnagree.

(F. 3. 9. 4249.)

4. "The Examination of Edmund o' Haggan of Ballycastle in the Parish of Ramoane in the County of Antrim Gent, taken before us at Colerane 12th of March 1652.

"Whoe being duly examined saith, That he was the Countess of Antrim's waiting man for many years and lived at Ballycastell with her Ladyship. That the day after the Murder of the Brittish at Portnaw to this Examinate's best remembrance, William Glover, James Stewart and Thomas Stewart with some ten Scotchmen of the town of Ballycastell came unto the gate of the Castle, That James MacHenry Esq, who since was kill'd at Ennis as he hath heard mett with the said William Glover without the Gate where they were talkeing together this Examinate being present but not so neare as to heare what they said that James Stewart and Thomas Stewart went in at the wickett of the Gate the Broadgate being shut as it was accustomed to be, And William Glover and the rest of the Scotch staid without, That soon after the said James Stewart and Thomas Stewart were entred into the castle the sd James MacHenry went in at the gate and this Examinate followed him, that as soone as they were gone in they found the Porter of the Gate and the sd James Stewart and Thomas Stewart quarrelling and that the two Stewarts swords were drawne upon which the sd James MacHenry and Donnell grome MacDonnell (since likewise killed with the men which he had in the Castle to keepe the Castle for his own or what end he knows not) disarmed the sd James Stewart and Thomas Stewart, And being demanded upon what ground the sd two Stewarts drew their swords after they were within the Castle Gate he saith he believes it was to force the Porter to open the Gate and make way for William Glover and the Scots without the Gate to come in, That soone after the said two Stewarts having their swords restored them were sent out of the Castle and the Examinate being demanded if any of the Brittish came after unto the Castle for safety of their lives, he saith that all who came thither for shelter were received in and their lives saved, And being demanded who those were he saith John Murghlan, a smith, John Hunter, a carpenter, John Kidd a mason, Allester Begg Stewart, afterwards the said Countesses Moulterer and some other men and women whose names he doth not remember, That he did not see or know of or heare of any murdred at Ballycastell but one Jennett Speir whoe was killed on the Backside of the sd. Countesses stable neare the Castle, but by whom he knows not, That Allester MacColl MacDonnell and James MacHenry came to visit the Countess at Ballycastell after the murder at Portnaw and in the Layney soe often as they pleased, and that this Examinate sometimes did see them and others there, and further he saith not.

"H. Coote." RICH: BRASIER.

The evidence of Edmond O'Hagan represents what took place at the Castle in a more favourable light than even the Countess herself had been able to do. Donnell Gorm MacDonnell, of Killoquin, in Rasharkin, had been appointed to seize Ballycastle House and hold it for the Irish. He was soon compelled to evacuate, and was slain some time afterwards, at Glenmaquiney, in County Donegal. James MacHenry (O'Neill) was a near relative of the Countess, with whom she appears to have acted in concert.

(To be continued.)

Armorial Sculptured Stones of the County Antrim.

By FRANCIS JOSEPH BIGGER and HERBERT HUGHES.

(Continued from page 53.)

During the summer of 1899 we have been able to visit all the churchyards of the county, and to make rubbings of the arms on the tombstones in each, and at the same time to copy the inscriptions. This has been a labour of considerable magnitude, but the results have been more than full compensation. When we came to make up the total number of arms copied, we found they reached over 250, which we are satisfied is vastly more than any other county in Ireland. It is intended that each part of the journal shall contain a portion of these arms until all are published. When all have appeared, the general notes and observations will follow. At present merely the arms and inscriptions will be recorded with incidental notes. The rubbings themselves, strengthened and touched up, have been reduced for illustration to ensure accuracy. A uniform scale will be adhered to throughout. Of course some mistakes must, of necessity, occur in such a work as this from defective stones, some most difficult to rub ; and a few may even have been overlooked in our visitation—a not unlikely thing, considering the condition in which many of our graveyards are found. All these, it is hoped, will be remedied in the final notes. Arms recently cut are not given. We may also state here that the immediate publication of these armorial stones has been forced upon us by the recent issue of several plates of Du Noyer's drawings containing some of them, which are quite unreliable and devoid of all local characteristics. It will be observed that heraldic tinctures are not indicated on the stones.

Larne Parish Churchyard.

MANFOD.

Here Lyeth ye Bodies of Hugh Manfod Who Died Oct ye 15th 1751 Aged 75 years also his Firſt Wife Elizabeth Snodey Died Aug ye 12 1726.

This name is found in the county as Minfod, Minford, and Munford.

MEARNS.

Here lyeth the body of Mar garet Snody first wife to Robert Mearns who died Nov the 17 1709 and his 2 sons viz John who died May the 25 1717 and Thomas died July the 15 1729 & his grand child Martha Wil lson died Feb the 28 1733 = Also the above Robert Mearns Tanner in Larne died Feb the 7 1734 aged 76 years. Thomas Willson died June 28 1750 aged 28 years. James Willson died 16 November 1750 aged 60 years. Robert Willson died 25 December 1759 aged 44 years also John Willson who died Dec the 27 1766 aged 43 years. Likewise Jean Willson who died March the 23rd 1768 aged 71 years.

MONTGOMERY.

Here lyeth the body of Jane Dugat wife to John Montgomery merchant in Larne, who died October the 28 1752 aged 43 years also 4 children to witt Margaret, Robert, Hugh and Mary Ann. likewise Jane their daughter who died May the 13 1760 aged 19 years. & James who died 8 April 1762 aged 25 years. On the 24 Feb. 1782 died the Above named John Mont gomery aged 72 years.

Archibald Barklie of Inver, Born July 22 1780, died July 27. 1861. His wife Helen, grand-daughter of the above John Montgomery, born Decr 1786 died Septr 18, 1861 also their sons.

John Montgomery, born Sep^{t} 13. 1823, died July 9. 1831

James M'Donnell, born March 12 1825, died at Rome, April 13. 1861. and buried in the English Cemetery there.

Hugh McCalmont born Jany 22 1827, died July 26. 1866. Buried at Rashee, in this County

MONTGOMERY.

Here lyeth
THE bo-dy of
Robert Mont-
gomery who
departed this life 29th Jan
1780 aged 80 years and 8
of his Children
And to the memory of his
Grandson, Samuel Morrow
who departed this Life on the
21st of December 1868 aged
84 years. Also his beloved Wife
Margaret Morrow, who dep-
arted this Life on the 26th of
January 1837, aged 57 years

MEHARG, OR MACHARG.

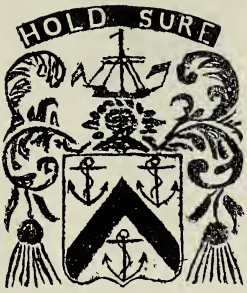
Here lyeth
the bo-dies of
three children
of Alex-ander
McHarg viz John a child &
Margaret who died April 29th
1776 aged 5 years Also a 2d
John Also their father
Alexr Meharg departed this
life 25th Septr 1812 aged 72 years

MUNRO.

Here [lyeth] the body of
William M[unro] who depar
ted
this life Ju[ ] aged
66 years al[so his daughter (?)]
Jane Peyto who dep[arted]
this life Dec 8th 1[7]97 [aged]
43 years and his daughter
Ann Ferres who died Jan
20 1802 aged 44 [yea]rs
Also his son David [who]
departed this life [ ]
[ ] aged 48 years [ ]
Wife Mary Munro who [depa]
rted this life 19th July 1804
aged 90 years
No more Munros shall cross the
Tropick Line
Nor bid his crew defy the
Polar wave
Or spread more sail to leave
their foe behind
Here lies the landlocked in the
Silent grave
Also Nancy wife of David Munro
Who departed this life 28th Sept
1814 aged 76 years

The arms are very much erased on this stone, and many words of the inscription undecipherable. It lies close to the east wall of the church. What is left is well worth preservation.

MacMUNN.



Here lyeth
THE body of Mary
McMunn who died
Augt 21st 1770
aged 30 years
& Andrew McMunn
Who died April 12th 1771 aged
70 years also 4 children of
his viz. Sarah, James & 2 Andrews

MURDOCH.

Here Lyeth ye Body of Ro
bert Murdoch Merchant in
Larne who died ye Jany 5th
1742 aged 85 years

MacNEILL.

Here lie the remains

of

JOHN McNEILL OF THE CORRAN
who died 25th June 1757
aged 45 years.
Also his wife MARGT McNEILL
who died 21st January 1794
aged 73 years
Also his Grand - daughter
MATILDA BARKLIE
Who died 6th January 1809
aged 21 years.
Also his Daughter - in - law
MARGARET McNEILL
Who died 15th August 1816
aged 58 years
Also
his son MALCOLM McNEILL
Who died 5th November 1818
aged 72 years.
Also his Daughter
ISABELLA McNEILL
Who died August 1830
aged 76 years.

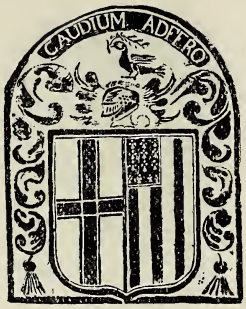
Here also

lie the remains of
his grand - son.
MALCOLM McNEILL
(son of the above named
MALCOLM McNEILL)
who died 14th Septr 1866
aged 75 years
Also his daughter
HELENA LOUISA McNEILL
who died 3rd March, 1851.
aged 6 years.
his son, JOHN McNEILL
died 28th April 1868
interred at Charlton, Kent
Also his sister
ISABELLA McNEILL,
who died 25th January, 1875
aged 81 years.
Also his wife
LUCY McNEILL
who died 15th January, 1844
Aged 81 years

NAESMITH.

Here lyeth
the body
of John
Naes mith
who died April 23d
1789 aged 88 years

MacTIER.



Here Lyeth ^{e}y Bodies of Janet
Faries Who Died Mar ^{e}y 3^{d} 1753
Aged 32 Years Late Wife to Hugh
M^{c}tier also 4 Children viz Robert
Margret Ann & Janet

OGILVIE.

Here are deposited the remains of
REV^{D} WILLIAM OGILVIE who died in 1712
And JANE AGNEW his Wife
WILLIAM OGILVIE
who died 14th February 1780, aged 74 years.
JAMES BLAIR OGILVIE
who died 22nd April 1785, aged 48 years.
ELIZABETH BLAIR,
Wife of the lastnamed WILLIAM OGILVIE
Who died 21st May, 1785, aged 87 years
and MARGARET SHAW
wife by her first marriage to said James Blair Ogilvie
who died 19th March 1818, aged 72 years

This monument
is erected by Dorothea Shaw Blair
in memory of her beloved parents
MDCCCXX

PATON, OR PATTON.

Here lyeth
THE bo- -dy of
John Paton
who depar-
-ted this life 20th Augt
1777 aged 55 years.
Also his son James
Paton born in 1748 who
departed this life the
4th of April 1823
Also Ann Wife of James Patton
Who departed this Life 22nd Jany
1827 . aged 75 years.
And of David Chichester
Who died on the 25th June 1830
&c.

. . .

. . . .

PATRICK.

Here lyeth
the bo dy of
Thomas Patrick
who di- -ed the
3d of April
1767 aged 72 years also Isa-
-bel Thom who died 14th Octr.
1773 aged 72 years. Also Isa-
-bella Burney who departed
this life 9th Febr 1800 aged 23
years.

The motto "I make sure" is partly erased: it and the arms are similar to Kirkpatrick's, thus conclusively proving that the Patricks and Kirkpatricks of County Antrim are one and the same clan.

ROBINSON (ROBERTSON).

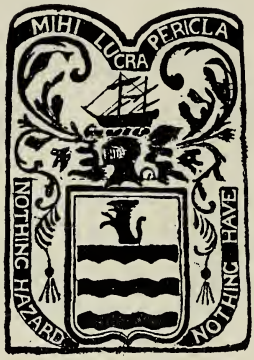
Here lyeth
THE body of Samue[l]
Robinson who de
-parted this life
June 21st 1784 aged
59 years. Also Janet his dau-
-ghter who died in Oct 1779
aged 3 years & his graND child
Samuel Culbert who died 20th
Jan 1795. He mantained an un
-tainted moral character was
a loveing husbaND a teNDer paren[t]
faithful friend & we believe
fulfiled the duties of a chri
stian . also his wife Jane McNish
Who departed this life June 18th
1801 aged 69 years.

These arms are borne by the Robertsons of Muirtown; the crest being that of Robertson of Newbiggin, both in Scotland. In Scotch dialect, Robin and Robert are the same, and interchangeable.

ROGERS.

Here lyeth THE
Body of Andrew
Rogers who de-
-parted this life
May 14th aged 62 years and
Margaret Blair his wife
May 17th 1781 aged 63 years

SHUTTER.



Here are interred
the remains of two of
JAMES Shutter's
[Mariner] Children
viz. HUGH Who died 15th
September 1738 And
Elizabeth who departed this life the
8th of January 1757 aged 17 years
ALSO JAMES a Son of the above named
JAMES who died the 19th of January
1827 aged 79 years
[&c.]

. . . .
. . . . .

SMITH.

Here lyeth
THe bodies of 3 chil
dren of Adam
Smiths viz. Hugh
Sarah & Anabella the last died
June 14th 1786 & his grand child
Eliza Smith died in Jan 1800
also the above named Adam
Smith who departed this life
10 Jan 1804 aged 59 years.
Also his son James Smith who
departed this life October the
8th 1811 aged 42 years No man
in his station lived more estemd
or died more regreted Peculiar
delicacy of morals marked the
whole tenor of his life
&c.

. . . . .

STUART.

Here lyeth
the body of
James Stuart
Who died
Jan 31 1776
aged 33 years. also his
Mother Agness Stuart
who died 5th July 1796 Aged
80 years Also his faTHER
James Stewart who died
1st July 1799 aged 80 years

The arms are similar to those worn by Stewart of Ardgowan, Scotland.

THOM.

Here ly eth the
body of Robert
Thom Who de-
-parted this life
9th March 1793 aged
87 years

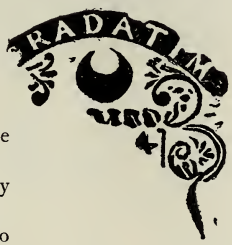
WATE (WATT).

Here Lye th e y Body
of James Wate Who
Died Novbr e y 29th 1751
Aged 30 y e a r s

WATT.

Here lyeth the body of John Watt who died Dec 22^{d} 1758 aged 41 years Also his son John who died Augt 5th 1761 aged 2 years & his daughter Martha who died Novr 6th 1767 aged [ ] years also Jean Watt who died June 6th 1775 aged 22 years. Also Margaret Montgomery Wife [of] John Watt died April 24 1778 aged 5 [ ] years Also Elizabeth Watt wife to Alexander Park who died Jan 17 1762 aged 25 years. THE said Alexander Park who died 29th June 1786 aged 32 years. And his son Alexander Park died 11 July 1797 aged 17 years also his daughter Margar et Montgomery Park who died August 1 [ ]th 1854 aged 75 years

WATT.



Here lyeth
THE body of Robert
Watt who departed
this life 27TH April [a]ged 67
years also his wife [Ag]nes Pat
rick who died 26TH June 1813 aged
76 years. *Also their son* George
who departed this life 26th Feb
1840 aged 69 years Also their
Daughter Jane who departed this
Life 18th December 1840 Aged 76
years. And of their son James who
departed this life 6th October 1849 aged
89 years.

The arms are quite worn away, but were doubtless similar to those on preceding page.

URIELL.

Here lyeth
THE bo dy of
Lauran -ce Uri-
-ell who departed
this life Sep 29TH 1788 aged 66 years
Also his wife Anne Lamont
who died June 21st 1798 aged
64 years.
In thy fair book of life devine
O God Inscribe our names
Place
There let us fill some humble
Beneath THE slaughter'd lamb

WOODSIDE.

Here ly eth THE
body of Margar et
Graham who de
parted this life
in Oct 1780
aged 76 years.
Wife to John Woodside who
Also departed this life July
2d 1789 aged 81 years. Also
his great grand son Robb
ert Kain who departed
this life the 20th of May
1812 aged 6 years

WORKMAN.

Here lyeth the body of
Robert Workman who died
Jan 17th 1737 aged 45
years

(*On back.*)

Also his Wife J. Cary White
who died May ye 20th 1747

These arms are cut on a stone now buried in the earth, which was excavated for our rubbing. Although the inscriptions are as above given, the arms are largely those of Smith of Methuen and Bracco, Scotland, which are az., a burning cup, between two chess-rooks, in fesse, or. Crest, a daulphin, haurient.

The editor will be happy to receive any notes or corrections in regard to these arms or families for future use, when the general observations are being published.

(To be continued.)

The History of Tynan Parish, in the Arch-diocese of Armagh,

With notices of the O'Neills and other territorial families, the parochial clergy, ecclesiastical remains, and copies of documents relating to the district.

By the late Right Rev. WILLIAM REEVES, Bishop of Down and Connor and Dromore.

(Hitherto unpublished.)

[The manuscripts of this work have been placed in the hands of the editor by the governors of the Armagh Library, and by Sir James H. Stronge, Baronet, of Tynan Abbey. Fortunately, the work was almost completed by the late bishop; nevertheless, the editor craves the indulgence of the reader for any errors which may creep into the text, and for the arrangement of the matter. To follow in the wake of Dr. Reeves, and not fail, is no light task.]

THE parish of Tynan is situated along the western border of the county of Armagh, and there comes in contact with the counties of Monaghan and Tyrone. When the county of Armagh was divided into baronies, which it was on the 3rd of August, 1605, Tynan was principally assigned to the barony of Tiranny,[1] of which it forms nearly one-half, the rest of the parish consisting of twelve townlands on its eastern side, in the barony of Armagh.[2]

The territory of Toughranie, without any change either in its name or bounds, became a barony; while the Primate's manor, Toughaghie, and one or two minor districts, were put together to form the barony of Armagh.

The etymology of the name Toughranie,[3] now softened to Tiranny, has not hitherto been satisfactorily explained, and the investigation of it in the present instance was attended with some difficulty; but the following interpretation is offered with perfect confidence in its correctness, and it will be better understood after a few preliminary remarks upon the early occupation of this county.

1 Tiranny contains 27,397 acres, of which 12,731 are in that parish, as was formerly the district of Carreagh in Keady.

2 These are all college lands, and contain 4,314 acres.

3 Toughranie, Toaghrany, Toranye, Tourany, Towrany, Toghrany.

The large earthen enclosure called the Navan fort was, in early times, the regal abode or metropolis of the province of Ulster. Its construction is placed by the annalist Tighernach, under King Cimbaeth (Kimvey), 305 years before the Christian era, and it continued to be occupied by a succession of thirty-one sovereigns till the year of our Lord 332, when Fergus Fogha fell by the hands of the three Collas at Achadh-leth-derg in Farney. This battle was fatal to the supremacy of the Ulster men, who were now driven eastwards from Fermanagh, Monaghan, and Armagh, and pent up in the present counties of Down and Antrim. Their regal line was extinguished, and they were never again permitted to occupy the old palace of Emania.

Of the three victorious brothers, Colla Da-chrich was the one to whose lot the county of Armagh fell, and in the sub-division of it among his posterity many of the portions derived names from his descendants, which are retained to the present day. It is a remarkable corroboration of the reality of this story that almost all the old territorial names in the county can be traced to this family, and that those names became so indelibly imprinted on the soil, that, under the grasping O'Neills and other intruders, who gradually dispossessed the descendants of Colla, there was no change made in the territorial nomenclature, nor any attempt to affix new titles to their possessions.

Colla Da-chrich left four sons, one of whom, called Fiachra Cassan, had a son called Fedhlimidh, who again had four sons, Eochaidh, from whom came the tribe of Ui Eochadha; Bresal, from whom the tribe of Ui Bresail; Trian, from whom the tribe of Ui Threna; and Frae, from whose son, Niallan, came the tribe of Ui Niallain. Now, here we have the key to the derivation of some of the baronial names of the county. Of the Ui Ecohadha and Ui Threna, we shall speak presently. The Ui Bresail, who were also called Clann Bresail, occupied the district between Lurgan and Portadown, to which they gave the name of Clanbrassel, which has been exchanged for O'Neilland East.

The Ui Niallain, or "descendants of Niallan," the most powerful of the race, gave name to O'Neilland, and not the O'Neills, as is vulgarly supposed. The name was in existence long before that of O'Neill was created. Orior, or the "Eastern district," was occupied by the O'Hanlons; Clancarney, a tract in the Fews, near Markethill, was reserved from the family of Cernach, another chieftain of this race; so also Clancouffy, near ; while Daire, who granted Armagh to St. Patrick, was descended from Colla in the O'Hanlon line, as was also in after times the family of Clann Shumach, which supplied the Primacy for a long period with its hereditary succession: in fact, with the exception of the ruined Emania, everything of early note in the county, whether social or topographical, was for a long series of centuries indicative of their power, sway, and diffusion of this dominant race.

Even in the parish of Tynan we have two territorial traces of this

occupation, Trianny and Tooaghy, in the two component portions above-mentioned. They appear in juxtaposition in a very curious record of the year 1017 in the *Annals of Ulster* and the *Annals of Loch Cé*. Cormac, son of Lorcan, King of h Ui n Echdach, was slain by the Ui Trena.[1] The Ui Threna were the posterity of Trian, son of Fedlimidh, grandson of Colla-Dacrich, and settled on the western edge of the county. From Ui Threna came the forms O'Tranie, O'Trany, Outraine, and Traney, by which the present barony of Tiranny is marked in various Elizabethan maps of Ulster.[2] Then the name took a somewhat different form, and instead of *Ui*, "descendants," *Tuath*, "territory" (pronounced Tooa), was prefixed to the founder's name, giving the compound *Tuath-Threna*, "territory of Tren," pronounced, in consequence of the quiescent initial of the second member, *Tooa-ranna*, out of which grew the phonetic forms Toughranie, Toaghrany, Toyghrayny, Toaghraine, Toaghrayne, Towrany, Tuterany, Toghrany, Toorany, Turrany, and Torany, which are found variously in early seventeenth-century records.

O'Mellan's *Journal* of 1641 preserves the correct spelling Tuath-Trena, and shows that the compiler understood the structure of the name. But the Ordnance Survey form "Tiranny" disguises the true etymological form, and is likely to lead a conjecturer (as it did John O'Donovan) to suppose that the Irish word *Tir*, "a country," was the first element of the name.[3]

The north-east portion of Turanny included a sub-territory called Clanaul, lying along the south side of the Blackwater. This was the old and real name of the parish of Eglish, and it is locally preserved in Glenaul, the name of a gentleman's seat in Mullyloughan townland, as also in an electoral division of Armagh Union.

Cluain-Dabhail, "meadow of Dabhal" (the ancient name of the Blackwater), is the true form of the name, and is well expressed by Clondowyll in the Tynan charter of 1455. A few of the townlands of Tynan, belonging to the Primatial estate, lay in this district.

Adjoining Tiranny on the east was the territory of Tooaghy, the Tuath hua n Echdach of 1017 above referred to, consisting of sixty townlands, now represented for the most part by the estate of Trinity College, Dublin,[4] and comprising all those portions of Tynan, Derrynoose, Keady, and Lisnadill, which are in the barony of Armagh.

1 Cormac ma Lorcan, ri h-n-Echdach comarbus o Ui Trena, p. 309. Nom., Trén or Trian; gen., Trena. There was another Ui Trena in Ui Ceinnselaigh. *Four Masters*, 879 (529).

2 O'Tranie, 1 Ulster; Outranye, 2 Ulster; O'Tranie, Speed; Trane, Speed, map of Ireland; O'Trany, Norden.

3 In a modern copy of the *Martyrology of Donegal*, now in the library of the Royal Irish Academy, at February 19, opposite "Odhran tire haonaigh," a note in O'Donovan's hand has "Tiranny Armagh?" which is a very natural conjecture. In his *Letters on County of Armagh* (Ord. Sur. Coll.), he conjectures Tiranny to be Uachtar tire, mentioned in the *Annals*, which, however, is shown in Reeves's *Eccl. Antiq.* to be in the county of Down (p.).

4 Granted by patent, 29 August, 8 *Jac.*, i. (1610), under the name of "Ye Precinctus de Toaghy." Toughie at Dirrenoos. *Inq.*, No. 1, Con. 1. Rob. Maxwell presented, 1625, to the rectories of Tynan, and Toaghieorwise Dirrneouse. *Cal. Pat.*, Car. i., p. 85.

Its name is of a similar origin to that of the twin district just mentioned, and in early seventeenth-century records occurs frequently in the forms Toughachie, Toughaghe, Toaghaghie, Toaghy, Tooaghy, all of which are phonetic adaptations of *Tuath-Eachadha*, "territory of Eochaidh," which Eochaidh (pronounced Aughy) was great-grandson of Colla-Da-chrich, and brother to Tren or Trian, who gave name to the adjoining barony. His descendants were called from him *Ui Eachach*, and gave this name also to their territory, which, by a like visitation of Ui Trena into Tuath-Trena, from Ui Eachach, was changed to Tuath-Eachach.[1]

Art O'Neill, son of Hugh, who became the O'Neill in 1509, occupied Tuath Eochadha, where his house was in 1498. He died in 1514. He had two sons, Phelim Roe and Niall Mor: the former was father of Henry, who as Lord of the Fews, was pardoned by James I. in 1603, and his son, Sir Turlogh of Glasdrummond, though half brother, and an active partisan of Hugh, Earl of Tyrone, was pardoned, and was confirmed in possession of the Fews in 1603. He died in 1639. His daughter Cathleen, or Catharine, was wife of Tirlogh Oge O'Neill of Kenaed, and mother of Sir Phelim Roe.[2]

Art's second son, Niall Mor, was father of Hugh, who was father of Owen: and the territory of Tooaghy descended in this branch. On the old maps of Ulster, towards the close of Elizabeth's reign, this territory is marked as the "Countrie of Owen mac Hugh mac Neale mac Art O'Neale." The Inquisition of Armagh, in 1609, finds that "in Toaghaghie the ancestors of Sir Henry Mac Turlagh mac Henry O'Neile were long before Con Bacagh's time (1519–1559) seised by a virtue of a grant from a primate of 13 townlands, and being obliged to bear the bonnaght of some of O'Neill's galloglasses, did give to the galloglasses 4 of these townlands for their bonnaughts"

The original form of the name Tynan is not, as is sometimes the case with parochial names, left to conjecture, but is preserved in some Irish authorities

1 The *Four Masters*, at 1498, relate that Henry Oge O'Neill, son of Henry, son of Owen, Lord of Cinel Owen, was slain in the house of Art, son of Hugh, son of Owen O'Neill, in Tuath-Eachadha.
See *Book of Rights*, pp. 145, 149, where mention is made of "King of Ui Eachach." See also *O'Dugan's Top. Poem*, pp. 19, 33, and xxiv.

2

Niall Oge.
Eoghan, ob. 1456.
Aedh, ob. 1475.
Art, ob. 1514.

Fedhlimidh Ruadh.	Niallmor.
fl. 1554.	Aedh, 1569.
Henry of Ye Fews, ob. 1603.	Eoghan of Toughy.
Sir Turlough of Ye Fews, ob. 1639.	Tirlagh.
Henry.	

of early date, although the interpretation is not equally manifest. In the *Annals of Ulster*, at 1072, followed by the *Four Masters* at the same year, the place is called *Tuidnidha*;[1] and in the *Gospels of Malbrighde*,[2] a MS. of the date 1138, as well as the metrical *Calendar of Marian Gorman*,[3] compiled about the year 1167, it is written, but without any change in the pronunciation, *Tuighnetha*.

The Anglo-Irish scribe of the Ecclesiastical Taxation in 1302,[4] when entering the church of *Tungenethe*, adheres pretty nearly to the Irish orthography. In the diocesan Registers of Armagh, which range from the middle of the fourteenth century to the middle of the sixteenth century, the name, being introduced in Latin instruments, assumes a phonetic character, and in the forms *Twyna*, *Twypha*, *Tuyna*, and, at a later date, *Teyna* and *Tyna*, represent, with very slight change, the spoken form of the name.[5]

The parish of Tynagh,[6] in the south of the county of Galway, represents at present the original pronunciation of the name. The final "n," however, was beginning to creep into use even before this; and there is, about the year 1500, in the word *Twynan*, the first and solitary instance in these registers of its occurrence: but in the former half of the seventeenth century, *Teynan*, *Tynon*, and *Tynan* were the accepted forms of the name. Colgan, the hagiologist, in 1647, speaks of the church in the diocese of Ardmagh, commonly called *Tuighnean*, but more correctly *Teaghneatha*, or *Tegh-netha*.

But the orthography seems to have been generally lost, for his contemporary, the friar O'Mellan, who was born and lived in the neighbourhood, could find no better form than *Tavinen* to express in an Irish narrative the name in question.

If Colgan's conjectural *Tegh-netha* be accepted as a likely equivalent for the more early Irish form, the etymology is obvious. Tegh, "house," and (n)etha,[7] the genitive of *eth*, "wheat," which was probably a secular name of early application, unless it be taken in a metaphorical sense, like the Welsh

1 Which the old English translation puts in the more simple form of *Tuinea*.

2 Preserved in the British Museum, Harleian Col., No. 1802, fol. 13. See *Proceedings of Royal Irish Academy*, vol. v., p. 58; *Fac-similes of National MSS. of Ireland*, p. i.; Introd., pp. xx., xxi.; plates xl., xli., xlii.

3 At August 29; also in *Mart. Doneg.* at same day.

4 Among the Exchequer Rolls in the Public Record Office, Fetter Lane, London.

5 The form *Tagnech* appears once in the Register of Primate Sweteman at the date 13

6 In the diocese of Clonfert, Ord. Sur., Galway sheet, written Theacneac in 1541; *Fiant's Hen. VIII.* No. 263,378; *7th Rep. Dep. Keep.*, pp. 57, 69; *Morrin's Calendar, Hen. VIII.*, p. 82; Tynagh in 1627 (*Morrin Caten.*, Car. i., p. 240); *Taconagh Arch.*, p. 269.

A Tynan in Meath.

Tyenane, also Tynan, *Cal. Pat. Eliz.*, p. 252; *Cal. Pat. Jac.*, i., p. 107b.

Rectory of Teynan at Tynan, late parcel of Monsy. of Clonard, which came to Queen Elizabeth by attainter of John Cusach of Cussinstown (*Pat. Jac.*, i., p. 1076).

Gr. to Sir Thomas Cusake the rectory of Tyenane, also Tynam, Co. M.

Parsonage of Kyllyegan and Tyghenan.

Parsonage of Kyllaghen, Clonedalye, and Tynan.

7 We find an example of this genitive, with *n* prefixed, in the *gloss ainm nhetha nomen frumenti*. *Zeuss, Gram. Celt.*, vol. i., p. 255.

appropriation of *Llan* to churches, which in Ireland was always, except in some few churches of British founding, a secular term, and occurring in such combinations as *Llan-etha*, "wheat-house"= barn.

In the county of Meath, a rectory called Teynan, *alias* Tynan, was appropriate to the abbey of Clonard.[1] It seems to be now represented by the townland called *Inan*, in the parish of Killyon.[2]

We find a townland Tobertynan, in the parish of Rathmolyon, in the same county.[3]

It may be observed that Tynan is also found as a personal name of not unfrequent occurrence, there being several instances in the city of Dublin and county of Monaghan, while in the early part of the seventeenth century William O'Teinan and others of the same surname appear in the Queen's County, just as the writer's former parish of Lusk has abundance of personal namesakes in Ayrshire and other parts of Scotland.

Tynan appears to have been the seat of an ecclesiastical foundation of an early date, though in what year, or even century, we have not the means of ascertaining. That it was long anterior to the twelfth century we know from the fact, that in the *Calendar of Marian Gorman*, which was compiled about the year 1167, it is mentioned in the commemoration of a native saint—August 29, "Uindic of Tuighnetha." Another form of the name is Winnoch; but of his history all that is recorded is the day of his death. Colgan, indeed, identifies him with St. Vinnocan, a disciple of St. Patrick, who founded a church in Dalaradia, which was called from him Rath-Easpuic-Innic; but from the silence of Ængus and the *Martyrology of Tamlacht*, this Tynan saint belongs to the early part of the ninth century.[4]

In 1072 this church had attained to some distinction, for the *Annals of Ulster* at that year record the death of Maelmuire Ma Muirecan Aircindech of Tuidhuidha. An aircindech (afterwards pronounced *herenach)* was the chief of a monastic settlement, and a person of much importance in the economy of the ancient Irish Church. The obit of this Maelmuire O'Muregan, or O'Morgan, is recorded because he was a person of distinction in his day. In the beautiful MS. of the Four Gospels in the British Museum, called the Codex Maelbrighde, which was written at Armagh in 1138, the year that Gillachrist, brother of St. Malachi O'Morgair, Bishop of Clogher, died, and

1 The rectory of Tyenane, *alias* Tynan, *alias* Tyghenan, appropriate to Clonard, was granted successively to Sir Thomas Cusake *(Cal. Pat. R., Edw. VI.*, pp. 252, 256, 258) and to John Kinge *(Cal. Pat. R. Jac.* i., p. 107b); the parsonage Kyllegan (Killyon) and Tyghenan, *Pat. Edw. VI.*, p. 256, 1551; the parsonages of Kyllaghan (Killyon), Clonedalye ( ), and Tynan, p. 258. *Fiant's Hen. VIII.*, No. 191 (p. 51), *Tyenane.* This was probably Ind Eidknen in Meath of the *Annals* and *Martyrol.* See my MS. notes, on April 23, in *Mart. Doneg.*, and in Appendix to Index, *Topogr. of Four Masters.*

2 Ord. Surv., Meath, ss. 40, 41.

3 Ord. Surv., s. 42.

4 See *Vit. Trip.*, ii., 133. *Trias Thaum*, p. 147a, Rath Easpuic-Innic; *i.e.*, Arx Episcopi Winoci. Hic autem Epus Winocus colitur in alia Ecclesia Diocesis Ardmachanæ *Teghnetha* appellata die vigesimo nono Augusti. Vide de eo Jocelin capite 149 et Vitam. Tertiam cap. 71 et notas nostras ad caudem, n. 69. Colgan, *Trias Thaum*, p. 183b, n. 222. "Vir vitæ venerabilis Vinnocus," Jocel, c. 149 (p. 97b). Winoc, vit. iii., cap. 71 (p. 27a). Colgan in his note on this states that the Winoc mentioned here and by Jocelin is the Armagh saint. *Trias Thaum*, p. 34a, n. 69.

was buried there by Maelbrighde O'Maelruanaigh,[1] the following memorandum is entered in Irish in the lower margin of folio 13: "Mac-in-Tagairt of Tuighnetha. The writing of my tutor is at the beginning of this page, may God be gentle to the soul of Maelisa." The name Mac-in-Tagairt means "son of the priest," now generally Taggart; and it would seem that this Maelisa Mac-in-Tagairt was preceptor of the scribe.

This accidental entry is a remarkable instance of the persistency of a family in the occupation of church lands, for we find the same family in this parish five hundred years after as tenants of the see. The Inquisition held at Armagh in 1609 finds "the sept of Clan in Taggart tenants of Ballegortmelege," now known as the townland Gortmalegg,[2] in the north-west edge of the parish of Tynan, and till the year 1870 held under the See of Armagh. The founder of the family was, as the name indicates, son of a priest, probably of Tynan, not later than the commencement of the twelfth century. One Donnell Mac Parson of Tynan, that is, "son of the parson" (now the common family name MacPherson), was the juror of an Inquisition in the year 1610.[3]

When parishes came to be defined in Ireland, which was at the commencement of the twelfth century, the minor monastic foundations were gradually converted into parish churches, and this of Tynan yielded to the general regulation, and all abbatial features were cleared away before 1291, when the Ecclesia de Tuigenethe was rated as a parish church at twenty-one shillings a year, and subject to the payment of two shillings three farthings, or its papal tenth.

In process of time the tithes of the parish became divided into two proportions between a rector and a vicar, and, as it was directly connected with the cathedral church of Armagh, the rectorial emoluments were enjoyed by the corporation or college of the Colidei or Culdees of the cathedral, who afterwards became the vicars choral; accordingly, in the Inquisition of 1609 it was found that "the Prior of the Vicars choralls is in right of his place parson of Tynan." In 1430, Donald O'Cellachan, a canon of Armagh, was elected Prior of the Colidei, and licensed by the Primate to continue in the enjoyment of the perpetual vicarage of the parish church of Tynan, which he had previously held.

At the Reformation, and for many years afterwards, the parish of Tynan was a rectory, which was enjoyed by the Prior of the Colidei of the cathedral, and vicarage held by his or the Primate's nominee. In the Grand Office of 1609 it was found that the Prior of the vicars choralls was parson of Tynan, and that there were sixteen prebends in the cathedral, eight receiving their livings out of the English pale (the county of Louth), and eight out of the

1 See *Annals of Four Masters*, 1138 (ii., 1059).
2 Ordnance Survey, Sheet 11.
3 *Cal. Pat. Jac.*, i., p. 87a.

county of Tyrone; but in 1634, May 23, through the exertion of Lord Wentworth, a patent was obtained dissolving this condition of the rectories and vicarages of the appropriate parishes of the Colidei, and consolidating the rectories and vicarages of them respectively, and of Tynan among the rest, creating them entire rectories presentative, with curé of souls; and Robert Maxwell was named and presented as the first and modern rector and parson of the rectory or church of Tynon.

Thus it became a consolidated rectory and no more; but when the new constitution of the Dean and Chapter was granted by Charles I., 23 January, 1637, Tynan was created the fourth prebend, and Robert Maxwell the prebendary of the same, with the R. and V. of Tynan to him and his successors as the corps of the prebend.

In ancient times there were several parishes in the county of Armagh, and among them Tynan, in which were certain lands around or in the neighbourhood of the church, commonly called Herenach lands, which paid certain annual dues to the Primate, and were, in many cases, held by charter under him. These holdings were hereditary in certain families, who either represented the original donor, or were of kin with the founder of the church, for the endowment of maintenance of which these donations were originally intended. The word *Herenach* is an anglicized form of the Irish term *aircinnech*, which signifies a "chief" or "superior," and in ecclesiastical usage is most frequently applied to the principal of a religious foundation, who, for the time being, enjoyed or had the management of its endowments.

We have an early notice of the existence of such an officer at Tynan in the *Annals of Ulster*, which, at the year 1072, record "the death of Maelmuire O'Muirecan aircinnech of Tuighnidha." Then there is a long blank till the fifteenth century, when the Register of Primate Mey again makes mention of the office, and recites its endowments, though in connection with another name, and apparently as having become vested in another family.

In 1445, Patrick MacCassaid is introduced to notice as "herenach of Twyna," and an abettor of his kinsman, Donald MacCassaid, who had usurped the vicarage of this parish. The name MacCassaid is sometimes written McKacy, and is manifestly the Irish *Mac Cathasaigh* (pronounced MacCasy), which, as a surname, signifies "son of Cathasach." [1]

1 882. Cathasach Mac Robartaitch, Princeps Aird Macha quiev. *An. Ult.*
896. Cathusach Mac Fergusa, tanaist ab. of Ardmacha, religiosus juvenis pausavit. 896, *Ulst. Four Masters*, 892, 897.
956. Cathusach Mac Dulgan of Druimthorraidh, coarb of Patric sui aps. Gaodhil in Chro Jesu pausavit. 956, *Ult.*
965. Cathusach Mac Mureda, epus. Ardmacha. *An. Ult.*
807. Cathasach, son of Aedth, prior of Ardmacha. *Four Masters.*
845. Cathasach, son of Tighernach, æconomus of Ardmacha. *Four Masters.*
945. Cathasach, son of Guasan, Ferlegn. of Ardmacha. *Four Masters.*
946. Cathasach Mac Ailchi, eps. Cinneiel Eoghain. *Four Masters.*
1070. Maelbrighte Mac Cathusaigh mic ind abhaid fos-aircinnech Ard Macha occisus est. *An. Ult.*
1287. Matha Mac Cathasaid, Chancellor of Ardmacha, consecrated Bishop of Clogher, at Lisgoole, 29 June, 1287.
1320. Nicholas Mac Cathasaid, Archdeacon of Clogher, consecrated Bishop of Clogher, at Lisgoole.
1356. *Ob.* Nicholas Mac Cathasaigh, Bishop of Oriel. *Four Masters.*
1361. Matha Mac Cathesaigh, consecrated Bishop of Clogher, at Druiminasclan.

Who the individual was that gave name to the family we have not the means of learning, but we may presume that he was a person of some eminence in the diocese, as we very often find the name Cathasach borne by eminent functionaries of the church of Armagh. O'Cathasaigh, or O'Casey, was the family name of the chiefs of Saithne, a district in the county of Dublin, now represented by the barony of Balrothery West. MacCathasaigh varies in the prefix, and is a rarer form, although the Irish sometimes used the two forms indifferently, as in the case of MacLoughlin and MacQuillin, who are occasionally called O'Loughlin and O'Quillin; and even in the present name we find the exercise of a similar license in two Inquisitions of 1608 and 1609, where the Primate tenant is called O'Casey.

This family had been in the enjoyment of their lands long before the middle of the fifteenth century, and they continued in undisturbed possession till the early part of the seventeenth century, when, in the redistribution of the See estates, consequent on the Plantation, Donnell O'Casey, the Primate's tenant, had to share his holding with English tenants; and though a fragment descended to his son, James Boy, it was the last transmission; and in him, the MacCaseys, after an occupation of at least three hundred years, bade adieu to the "five townes" of Tynan as an inheritance, and to the Primate as a landlord.

Another family, whose name somewhat resembled this, were also, from a remote period, tenants of a portion of the See estate, consisting of two townlands in the north of the parish, along the Blackwater, called Turry and Annagh. Their name was O'Cassaly; and from them the townland of Annagh derived the designation of Annagh-munter-Cassaly; that is, "Annagh (in Irish *Eanach*, 'a marsh'), of the family of Cassaly." In 1406, Lucas O'Cassaly, canon of Armagh, paid to the Primate out of Turry, in the lordship of Clondowyll, the stated rent of ten shillings a year.

But the principal tenant under the See was MacCasey, who represented the ancient herenachs of the church of Tynan. In 1455, Patrick MacCassaid or MacCasey, of whom mention has been already made, was in possession; and being desirous to fortify his title, he obtained from Primate Mey a fresh charter, the original of which is entered in that Primate's register, and the following is a literal translation:

"To all sons of holy mother church to whom these letters shall come John by divine permission Archbishop of Armagh Primate of Ireland *wisheth* perpetual health in the Lord Be it known to you all that whereas our beloved son Patrick MacCassaid herenach of Twynha on the ground that he hath long since obtained from our predecessors as did his forefathers being duly chartered in the same the herenachy of Twynha and our lands there which we have judged fitting to set out at full in these presents under their usual names according to their divisions hath made known his case and hath prayed for a confirmation of his ancient right and a new investiture by us to the end that he may by this means continue more firmly and securely in possession We for certain lawful causes in moving in this

behalf favourably and graciously assenting to his supplication for the above object do not only confirm and by the protection of the present writing secure all right whatsoever which from times past until the present he hath acquired by grants and charters in the herenachy and lands aforesaid with their appurtenances ratifying it in its full force but we have also according to the tenour and provisions of our new investiture with the unanimous consent and approbation of our Dean and Chapter of Armagh given and granted and by this our present charter do confirm to the aforesaid Patrick MacCassaid our lands of Twynha in this as in preceding instruments specified under their vulgar names according to their several portions to wit Tounag Clwontecarty Henarab Tyrnafley Twlachclys in breadth from Henahc-nardray to the greater River and in length from Cladla-na-bagay to Murwad OHagan inclusively

"Also Lys-eahd and the Lehyowny Drumconhora Dorys-boled Mwccladh Edyrgowle Gartmalac Rescmor the components of which extend in breadth from Clayd-Rescmor to Nananmha and in length from Srowan Balynametad to the river Curra.

"Also the particle of Tarry murwadh cadday Tarray Heirachnardrahy within the bounds of Clondowyll the breadth of which is from Tarmanhay to Clwoncartahy and the length from the lower Gahe Mwarwe Caddy to ha Cyllnamallahc with their appurtenances and ancient bounds

"To have and to hold to him and to his heirs of us and our successors the said lands with their particles appurtenances and bounds aforesaid paying thereout yearly to us and our successors at the feast of All Saints and of the Apostles Philip and James in equal portions five marks and two shillings sterling of good and lawful money of England with other services and charges ordinary and extraordinary thereout due and customary so long as the said Patrick and his heirs shall be agreeable obedient and faithful to us and our successors and to our officials and agents and shall dwell on the said lands and cultivate them and shall not let them for tillage to any strange layman and shall faithfully and fully pay their rents services and charges aforesaid at the stated times

"Otherwise if at any term of lawful payment they shall fail in the foregoing it shall be lawful for us and our successors to dispose of the said lands the aforesaid grant in anywise notwithstanding always saving in every matter the right of any other person

"And we make constitute and in the foregoing form by the tenor of these presents ordain the said Patrick our Herenach in the church of Twynha with all charges and emoluments thereof Nevertheless we do not mean by this our grant constitution and ordinance in anywise to bar ourselves of re-entry when occasion may require in the way of a new grant or investiture In testimony whereof our seals together with the common seal of our Chapter aforesaid hath been set to these presents Given at Armagh on the 9th day of August in the year of our Lord 1455, and of our consecration the 12th year"

After this date, record is for some time silent concerning these lands; but, at the expiration of a century and a half, they reappear in the occupation of a member of the same family. On the 12th day of August, 1609, an inquisition was sped at Armagh, the ecclesiastical lands and possessions in the county, among the jurors at which were two men from Tynan—Hugh MacItaggart and Tirlagh O'Cassye. By this it was found that "the sept of Muntercaassy, tyme without the memorie of man to the contrarie, and yet are the auntient tenants of the five townes followinge, lyinge within the territorie or Irish precinct, called Teynan, in the barony of Toaghrany; viz., Ballycoyd, Ballycloyntycarty, Ballynoreagh, Mullaghard, and Lymmenogore, with the appurtenances, and doe hold the same of the lord archbusshop of Ardmagh, payinge yerely seaven and twentie shillings ten pence, and bearinge cesse for the said lord archbushopp's horses and boyes, when he would send them thither."

"And that the sept Clan-MacTeggart have bene, and yet are, the auntient tennants and freeholders of the lands of Ballegortmelege, in the said territorie of Tynon, in the barony of Toaghfany aforesaid, with the appurtenances, and held the same of the said lord archbushopp, by the yerely rent of five shillings six pence, and are not to be dispossessed at the Primatt's pleasure.

"And that the sept of Muntercassely and their auncestors tyme out of mynde have bene likewise seised of and in the twoe townes of Turly and Eanagh-Muntercasselye, in the said territorie of Clanawle, yieldinge and payinge thereout yerely, unto the lord archbusshop of Ardmagh for the tyme beinge, thirteene shillings four pence.

"And further that the said lord archbushopp of Armagh is seised in his demesne, as of fee, as his mensall lands, of and in the foure and twentie townes and one sessiagh of land in the territory or Irish precinct of land, called Clanoule, within the countie of Ardmagh, viz, of and in the townes and lands of Ballynepallony, Ballyeanany, etc. with thappurtenances, and that the lord archbushopp of Armagh was wont to lease the said lands for terme of ye ares."

(To be continued.)

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

Queries.

William Stennors, Master Mason.—In Bangor Parish Churchyard there is a grave slab with masonic symbols recording the death of William Stennors, Master Mason, and his wife, Efon Watson, in 1626. Can any reader give me any information regarding this Master Mason, his ancestry, the guild to which he belonged, how he came to Bangor, &c.?

EDITOR.

Peacock.—In *The New Statistical Account of Scotland*, vol. iv., page 327, it is mentioned that the parish minister of Kirkmabreck, named Peacock, was ejected in 1666, and afterwards took refuge in Ireland. He returned to his charge in 1687, and died 1691. In some old Belfast wills I find this unusual name Peacock as a "Christian" name: called, it may be, after this clergyman. Can any reader give any particulars of Peacock?

EDITOR.

John Vesey, first Mayor of Belfast, 1613.—More than three years ago I was much pleased to be informed by your paper that my ancestor, Vesey, was the first Mayor of Belfast (vol. ii., p. 284). I should feel much obliged if any reader would tell me something more about him: whom did he marry? where did he live? and to what English family did he belong? I believe that he was father of the Rev. Thomas Vesey of Coleraine, who is so often mentioned in *Reid's History of the Irish Presbyterians*, who died in 1669; and then, of course, he would be grandfather of John Vesey, Archbishop of Tuam, who died in 1716. I may mention that Lodge's Peerage is altogether fabulous in Lord de Vasie's pedigree when it goes any farther back than the Rev. Thomas Vesey.

DOMINICK BROWNE, Christchurch, New Zealand.

Answers to Queries.

West.—In reply to E.E.W. for information about the West family (vol. v., p. 178), I find, on going through some Volunteer references, that Colonel Henry West was chairman at a meeting of Down Volunteers, in the Downpatrick Court-house, on Sunday, 3 March, 1782, when resolutions were passed approving of the Dungannon resolutions passed in the previous February. EDITOR.

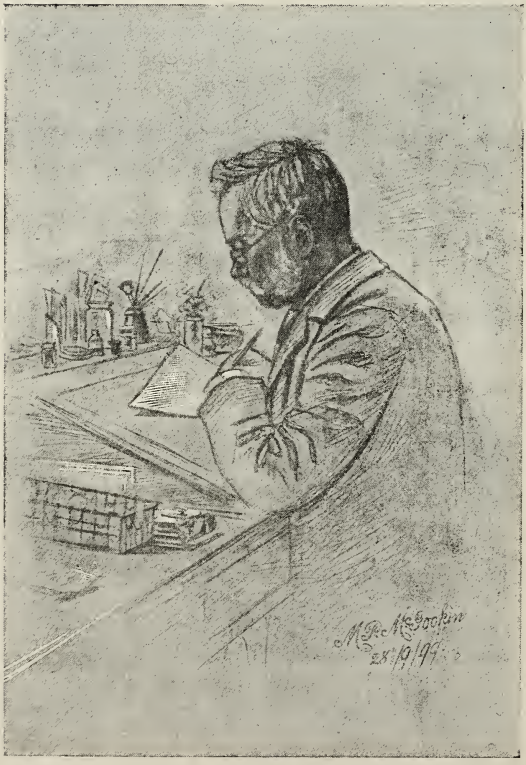
St. Patrick Coin, 1806.—The copper coin described by J. Skillen in vol. vi., page 60, is a Dublin Halfpenny Token. Tokens of various designs, issued by private individuals "for convenience of trade," were in common circulation up to the early years of the present century, when their use was stopped by a sufficiency of a regular copper coinage being issued.

I find that both pennies and halfpennies, as described, were issued in Dublin in 1806; the legend on obverse of the *penny* being "St. Patrick, Apostle, 432." Probably on the *halfpenny* the word "Apostle" was abbreviated into "Apos." for want of space.

My collection of these tokens does not include a specimen of this issue; but my authority is *Lindsay's View of the Coinage of Ireland*, page 119, Nos. 82-3, published by Luke H. Bolster, Cork, 1839. JOHN ROBINSON.

Miscellanea.

PRESENTATION TO JOHN VINYCOMB, M.R.I.A.



JOHN VINYCOMB, M.R.I.A.

SOME of the friends of John Vinycomb met in the Museum, Belfast, on the evening of the 6 April, 1900, and presented him with a purse of sovereigns, and Mrs. Vinycomb with two silver candelabra, as a mark of their esteem and good wishes, on the occasion of his leaving Belfast, in consequence of the breaking up of the firm of Marcus Ward & Co., Ltd. The recipient is well known to the readers of this journal. He has been a conductor since its origin, and many of the most valuable articles in its pages are from his pen, whilst his services have been continuously at the disposal of the editor.

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OF

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In Memoriam.

The Rev. George Hill.

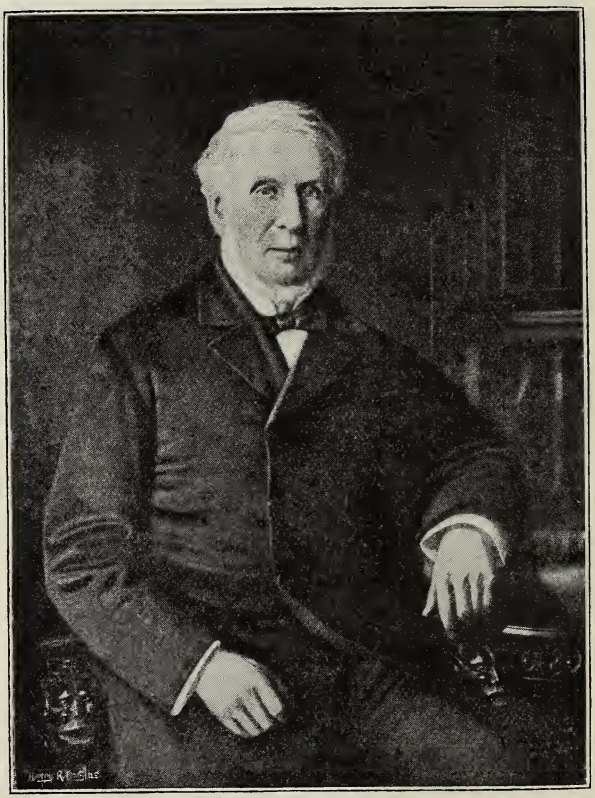
Died 4th July, 1900.

THE REV. GEORGE HILL was born on the 18th September, 1810, in the house in which he resided at the time of his death, in Moyarget, near Ballycastle, on the north coast of Antrim.

His father was William Hill, a descendant of an English settler of 1574; his mother was Marianne Lynd, the daughter of the Rev. William Lynd, minister of the Presbyterian Congregation in Ramoan. George Hill received his early education close to his father's farm, and, later, at a classical school conducted by James Simms in the neighbouring town of Ballycastle. During these early years, the young scholar was deeply imbued with the historic associations impressed upon his mind by the fireside stories of his happy home, and the evidences afforded to his awakening senses by the crumbling castles which surmounted every stormy headland, the deserted churches in the more sheltered valleys, the carn-crowned hills, and the numerous other remains that so thickly crowded his native parish.

Fascinating, however, as were these scenes of his youth, the more pressing duties of life compelled him to seek the less pleasant paths of the town, and he entered the Old College of Belfast. Here he applied himself diligently to his studies, and in 1833 was awarded the premium for the best poem, entitled "The Burning of Moscow," having previously received a reward for the translation of Livy's *Preface*. For these poetic attempts Professor Cairns

passed the warmest eulogiums upon his student, who was then entering the Divinity school. From time to time, at different intervals, poetic effusions have come from the same pen, and each has the same homely mellowness as the one which is, perhaps, best known—*May-Eve in Ramoan.* It is, perhaps,



THE LATE REV. GEORGE HILL.

From the Original Painting in Queen's College, Belfast, by Harry Douglas.

better that George Hill did not continue his early devotion to the poetic muse, but passed on to the sterner facts of history, thus elucidating what previous to his day had been a tangled web of fiction and garbled fact. Well may his name be coupled with that of the late Bishop Reeves as the two men who have done more to present a plain unvarnished tale of Ulster history than all

other writers on this subject put together. What the Bishop did in ecclesiastical research, the Rev. George Hill has done in civil inquiry. We have only to refer to the long list of works[1] which have emanated from his pen to show that his life, prolonged as it had been beyond the allotted span, had not been an idle one, even if it did not show his regular duties, first in the ministry, then as Librarian of Queen's College, well and faithfully performed.

He was a regular contributor to the old series of the *Ulster Journal*, and to the present publication he gave invaluable help. To the editor his loss is a great one, as he invariably consulted him on all matters relating to the Plantation period. He revised the proofs of the *Stewarts of Ballintoy*, at present appearing in the pages of the Journal; and only a few days prior to death, contributed several notes, adding to and correcting the original pamphlet.

For thirty years (from 1850 until 1880) the Rev. George Hill was the accurate, painstaking, and obliging Librarian of Queen's College, Belfast, performing the duties of the office with a conscientious care that met the approval and approbation of both students and professors. In later years, the retirement of his early home had been sought, and the scenes of boyish days were again around him, dulled, doubtless, to the aged eye, but resonant with the sound of war and the clash of arms, lurid with the glare of burning roof, or filled with the rejoicings of a marriage feast, as the scenes of former days passed before his mind's eye—scenes which he has so glowingly depicted in his own pages; and in the hush of a summer evening, when nothing was heard but the mower's scythe in the valley, and peaceful and quiet thoughts absorbed his soul, he was found not unprepared for that everlasting peace which was assuredly to be his.

F. J. B.

1 A complete list of these appeared in the little Memoir issued on the 22 January, 1897, when his portrait was presented to the Queen's College, Belfast.

Observations on our Ancient Cills.

By JOHN M. DICKSON.

Is iomdha lá dhúinn 'sa g-cill.

"There is many a day for us in the grave."

Irish Proverb.

LANGUAGE, like the geological record to be found in the earth's crust, contains, embedded in it, the story of its own growth; and to those who seek for them, it abounds in superseded forms, which, though now but dead fossils, were once instinct with meaning, which, if we can but reach it, may throw light on the life and thought of times before the faintest dawn of history.

In Borlases' ponderous work, published in 1897—*The Dolmens of Ireland*, vol. 3, page 797—we find the following passages relating to the word "*cill*": "That in the form *cille* it was a loan word from the Latin *cella* there can be no manner of doubt. How it was, however, that it came to mean a church, as it is equally undoubted it did, it is difficult to explain with certainty." A few sentences further on he quotes, with full approval, from O'Donovan: "There are numerous *cills* or places of burial which were never dedicated to Christian purposes at all."

Now, O'Donovan's statement obviously cannot be reconciled with the previous one given so complacently as admitting of "no manner of doubt," if for no other reason, because in Ireland the use of pre-Christian terms must have been *pre-Latin* also.

This opens an interesting question, and one upon which, in the writer's opinion, much misconception exists. It is generally assumed that the term *kil* in Irish place names always meant a church, and also that it is derived from the Latin *cella*. With both these assumptions the writer, after giving the subject some attention, ventures to differ.

The belief prevalent up till some fifty years ago, that when any Gaelic word resembled a Latin one, it must have been borrowed, arose from the

mistaken idea that Latin was the more ancient language of the two; but we now know that both are independent branches from a vastly more ancient stem, known as Aryan, and that neither can claim precedence over the other. To the contrary, Gaelic is the only language still spoken in Western Europe free from Latin influence, as it survives only in those districts where the Roman eagles never flew; namely, in Ireland and the western highlands of Scotland. It is this very freedom from Latin influence that gives Gaelic its importance at the present time in the study of comparative philology: a fact of which the Germans were the first to avail themselves.

In such cases even as Kilbride, Kilkenny, Kil-colman, and the like, where a saint's name is found in conjunction, before assuming that *kil* is derived from *cella*, let us first understand the full value of the Latin word. Cella is derived from *celo—I hide*—the derivatives of which, as in the case of the analogous word in the Greek, *crupto*, always convey the idea of con-*ceal*-ment; something hidden or cryptic. Does it not seem improbable that such a root should have furnished the name for a building employed beyond all others as a place of public assembly?

Upon the introduction of Latin ritual, it is probable that several words connected with church services were borrowed; and, though there may be some grounds for supposing *Teampull*, *Aglish*, and *Domnach* to have been derived from Templum, Ecclesia, and Domus, no such probability exists in the case of *cill*, as no similar form is so applied in any other Aryan language; and besides it had already been a word in common use, signifying a burial-place.

While not, therefore, a lineal descendant of cella, *cill* may, however, claim a distant relationship with it; for both are evidently descended from the same root.

In any Gaelic dictionary the word *ceal* may be found, meaning death, concealing, concealment, etc.; in short, the grave—the most typical and impressive form of concealment we know; the place where we "*hide* our dead out of our sight."

From the above root many Gaelic compound words are formed including *ceall*, with its inflexion *cill* and plural *cille*, translated, *a place of retirement, a church*. This word was correctly applied to a hermit's cave or place of concealment, because there he *hid* himself from his fellow men as well as from the distractions of the world; but there is no evidence that such places were resorted to in Ireland for worship; certainly not, at least, during the life of the recluse.

In O'Brien's dictionary, to this word *ceall* he has thought it necessary to add the following note: "For the word *ceall* doth not properly mean a cell or hermit's cave, though now commonly used to signify a church."

In fact the form *kil*, with its variation *keel*, and its diminutives *killeen* and

keelogue, refer in the great majority of Irish place names to the family or tribal burial-places of the pagan inhabitants, which may be found still undisturbed in great numbers in the South and West. In Ulster the Scotch settlers, having no sentimental respect for the burial enclosures of the supplanted population, in many cases "improved them" off the face of the earth. A few still remain in the poor or mountainous districts: for instance, those mentioned by Bishop Reeves in the parishes of Cuilfeightrin and Layde; viz,

Kilmoyangee,	in the	townland of	Greenan.
Killyluke,	,,	,,	Duncarbil.
Killyasturrick,	,,	,,	Broughmore.
Kilvaroo,	,,	,,	Gortnagross.
Kilnaval,	,,	,,	Cloghs.

The particulars given of these all point to pagan use only; and it may give some idea of the enormous number of these keels originally, when we consider that, while they gave names to above 3,000 townlands in Ireland, not one of the above-mentioned seems to have done so.

It may be noticed that two of the above-mentioned keels are given as *Killy:* this is probably owing to careless pronunciation, as this form generally refers to *Coille*, woody, from *Coill*, a wood (plural *Coillte*, hence Kilty, as in Clonakilty, etc.), while in two townland names in Co. Down we have it pronounced Quilly.

Previous writers on this subject have pointed out that, from the enormous numbers of these keels, kils, and killeens, it was most improbable that they had all been the sites of Christian Churches; besides that, in many cases, their names—such as Kilnamuck, Kilmacat, etc.—could hardly have been chosen for such a purpose. The writer would add in this connection that it is just as unlikely that the form keel, so common in Irish names, could refer to *caol*, narrow, unless some strait or pass exist that might have suggested the title: and the more so as we find many places that evidently did owe their names to such topographical peculiarities now pronounced "Kyle," as Kylemore, The Kyles of Bute, etc.

But, indeed, the present spelling of Irish names is a very uncertain guide. The same name is spelled and pronounced often so differently: for instance, the writer has found Kilwarlin, in Co. Down, mentioned in an old document as "The Pass of Kylwarlyn," and described as a "strong country by reason of its dense woods." How is one to choose between *cill*, *caol*, or *coill*, in such a case?

On this subject we quote from Brash, *Inscribed Monuments of the Gaedhil*: "The keel is unconnected with Christian Churches . . . and, where still made use of, it is solely for the interment of unbaptized children and suicides, thus stamping its unconsecrated character: in truth the keel is

the pagan grave-yard, abandoned on the reception of Christianity, but still held in dread reverence by the people as sacred to the mysterious dead."

The small notice these keels have received in the North is well exemplified by a contribution to the first series of the *Ulster Journal of Archæology*, vol. vi., page 164. In this is described the finding of ten cinerary urns near Dundrum, Co. Down, at a place called "Keel Point"—"said to be so named from the quantity of red ochreous clay found there, called keel by the country people." This explanation of the name the contributor evidently gave for what it was worth, and with considerable doubt; the extraordinary point about it being that no reader of the journal at that day seems to have been able to correct it, though the presence of the cinerary urns sufficiently explained the name.

There are several place names in Ireland with the prefix "Kil," but without any saint's name in conjunction, that yet are, or were, the sites of Christian Churches. These may be accounted for in this way:—The early Christian teachers were wise enough to avoid needless conflict with the reverential feelings of the natives—hence the rapid spread of the faith in Ireland—and for this reason they selected as centres of their missionary efforts places already held sacred or of great resort; and within such pagan enclosures several of the early Christian Churches were built, and thus succeeded to the local titles by simple inheritance.

Our question at present, however, is, how did this word "Kil," meaning a grave, become applied to a Christian Church, as in Kilkenny, etc.? We must remember that in ancient times, in Ireland as elsewhere, sepulture and worship were very closely connected; indeed, the relation between them even at the present day seems to be *transposed* rather than abandoned. Now, we think it seemly to bury our dead close to those places set apart for public worship; then it was thought natural to worship at those places hallowed by the graves of kindred. Ancestor worship was in most regions a step in the evolution of religion; and as the disembodied spirit was believed to hover near the buried body, the burial-place was resorted to when communion was sought with the unseen.

In early Christian times we know this feeling of a connection between the remains and the departed spirit continued so strong, that in the third century of our era consecration was very commonly refused to new churches unless possessed of relics, and mediæval history is full of expeditions undertaken to obtain relics for this purpose. The means employed do not seem to have mattered much: neither violence nor fraud apparently injured their efficacy. When once obtained, their custodian enjoyed from mere possession a sort of leverage, so to speak, or first call on the good offices of the saint.

We may thus understand how *cill* came to be attached to a Christian Church. Upon the death of some one whose notable piety and purity of life had

seemed to deserve canonization (and Ireland, in early Christian times, seems to have abounded in such), the place of interment became the resort of pilgrims; a church soon rose on the spot, supported by gifts from the pious and the penitent, and dedicated to the departed saint, whose grave or *cill* thus became his or her *first shrine.*

The more popular saints seem to have had many additional shrines dedicated to them in the course of time, as we find 35 Kilbrides, 24 Kilcolmans, etc., in Ireland.

In the Gaelic-speaking highlands of Scotland, when parties meet on their way to the kirk on Sundays, a common form of greeting still is, *Am Cheil thu dol don clachan?*—meaning, are you going to worship; but literally, "Are you going to *the stones?*"

This phrase, in the same way as the use of the word *cill*, as explained above, is one of those interesting survivals from a forgotten past that still lurk in the speech and even in the thought of to-day.

Another contributor to these pages has referred to "traces of the elder faith." May we not rather consider such as the above, but varying forms of the one faith, coeval with humanity, that has asserted itself in all ages; when man, confronted with the mystery of his own mortality, or overwhelmed by the shadows of bereavement, has yearned to penetrate the darkness, and fondly trusted to find light beyond?

The Dominicans and Franciscans of Bally MacManus and its Neighbourhood, etc.

By the Rev. J. E. MacKENNA, M.R.I.A.

BALLY MACMANUS, the residence of the chieftains of the once powerful family of MacManus, is seldom recognised under its modern name of *Bellisle*. Its surroundings seem, indeed, to justify the re-naming of this historical locality, for nowhere along the beautifully diversified shores of the winding Erne are its scenic attractions more enchanting than around Bally MacManus; but no excuse can justify us in consigning to oblivion an ancient name, which is in some sense an epitome of local history: and such is the name Bally MacManus, or, more properly, *Seanadh-Mic-Maghnusa*[1]—a name which clearly indicates its ecclesiastical importance in early Christian times An ancient local tradition (of which, however, I have found no manuscript record) points it out as the site of an extensive monastery and school; and Wakeman, on what authority I know not, numbers Alfred of Northumbria among its distinguished *alumni*. Cathal MacManus, who, in the fifteenth century, wrote on the spot his famous *Annales-Senatenses*, the most reliable collection of annals we possess, makes no mention of an early monastic foundation on the island; but his silence can have very little weight with anyone who, after a careful study of Irish Monasticism, visits Bellisle, and sees there, as he cannot fail to see, all the circumstances of locality which elsewhere attracted the ascetic. The monks around Lough Erne selected Nature's beauty spots for their home, or, by the labour of their hands, they converted their home into a place of beauty. Here Nature has moulded the scenery with all that variety of charm which bold hills, wooded lawns, a fine sheet of water, and large islands, clothed with verdure and crowned with trees, cannot fail to produce. The monks were, besides, large planters of trees in those early days; and here we have in Bellisle demesne some magnificent old yew trees, shading what appeared to me, on the occasion of my first visit to it, unmistakable traces of bee-hive

1 The word *Senad* is similar to the Latin *Synodus*, a council or synod. One of the raths of Tara was known as *Rath-Senaid*, from the fact that three great ecclesiastical assemblies were convened on it at different times by SS. Patrick, Brendan, and Adamnan.

cells. The monks in the more remote and turbulent times sought the immediate neighbourhood of their patron's residence; and here we have a secluded island, nestling in the shadow of the precipitous impending cliffs of the lordly Knockninny, the residence of The Maguire, and where, centuries before a Maguire had a name,

"The weird De Danaan kings lay hid,
High over Erne, in caverned cairn and mountain pyramid."[1]

Whether or not we conclude that Senad-Mac-Manus was the site of an ancient monastery, we must admit that it owes most of its interest for the modern historian to the fact that it was the home of Cathal MacManus, a priest of the diocese of Clogher, whose great work, *The Annals of Ulster*, will remain popular so long as profound learning, untiring energy in investigation, and unimpeachable honesty in recording events are valued in the world. It is not improbable that he received his education in the Dominican Monastery of Gaula, founded by his fathers, within a gun-shot of his paternal home. His learning and many virtues led to his rapid promotion. The influence of his family was, no doubt, very great, and was probably exercised in his favour; and it never turned the balance in favour of a more learned and hard-working man. The continuer of his own Annals, recording his death under the year 1498, says of him: "He was a Biatha [Hospitaller] at Sanaid, a Canon chorister at Armagh, and Dean of the Bishopric of Clogher;[2] Dean of Lough Erne, and Rector of Innis-caein in Lough Erne; and the representative of a bishop for fifteen years before his death. He was a precious stone, a bright gem, a luminous star, a casket of wisdom; a fruitful branch of the Canons, and a fountain of charity, meekness, and mildness; a dove in purity of heart, and a turtle dove in chastity: the person to whom the learned, and the poor and the destitute of Ireland were most thankful; one who was full of grace and of wisdom in every science till the time of his death—in law, divinity, physic and philosophy, and in all the Gaedlic sciences; and one who made, gathered and collected *this book* from many other books. He died of the *Galar Breac* [*i.e.*, smallpox] on the 10th of the Kalends of April, being Friday, in the 60th year of his age. Let every person who shall read and profit by this book, pray for a blessing on the soul of MacManus."

These Annals begin with the year 431 A.D., and are carried down by the author till 1498. Rodrick Cassidy, Archdeacon of Clogher, continued them till 1537, or, according to Ware, till 1541.[3] A copy, preserved in Dublin, was transcribed by Rory O'Lunin, who continued them till the year 1604.

From the way in which the Christian era is at different periods ante-dated

1 About a mile distant is Skeagoura (Sgiath-Gabhra), on Cultagh mountain, on the east bank of the lake, where the Maguire princes were crowned.

2 *I.e.*, Dean of the Cathedral Chapter of Clogher.

3 He was the author conjointly with his bishop of an edition of the *Register of Clogher*, which was extant in Ware's time.

by from one to four years, it is evident that the work was made up by dovetailing together extracts from a number of books of Annals rather than by analysing and collaborating, as was done in the compilation of the *Annals of the Four Masters.*

Although more than one detailed account of this monumental work has been given to the public, I cannot, while treating of the island in which it was written, refrain from giving some general biographical notice of it.

Among the MSS. of these Annals, that have been critically examined and used by the translators of the fine edition published under the auspices of the Royal Irish Academy, I may mention—

1st. The Trinity College copy, written on vellum in a beautiful hand. It is, unfortunately, imperfect in itself, and was at best only a transcript of an imperfect copy. Blank spaces were originally left after the record of each year, and these have been for the most part filled in by a later hand, with further records, *aliases*, and correction of dates. Its most prominent defects are the loss of the records of forty-eight years between 1115 and 1163; the omission of any reference to the years 1373–1379; and its abrupt termination with the year 1504.

2nd. The Bodliam MS.—called by Dr. O'Connor the *original* copy of the Annals, "not because there were not older MSS., but because it is the matrix of all the copies now known to exist." It contains 126 folios. The records of the years 1131–1155 and 1303–1315 are missing.

3rd. An imperfect copy in the British Museum, beginning with the year 431 and ending with 1303. There is a defect from 1131 to 1156, showing that it was copied from the Bodliam MS.

4th. A very imperfect copy, known as the Clarendon MS., is also preserved in the British Museum. It is a collection of extracts from various books of annals (apparently in the handwriting of Sir James Ware), rather than a copy of any one set of annals.

The language of the Annals is for the most part Latin, with a considerable sprinkling of Gaedlic; the whole written in Irish characters.

Cathal MacManus also deserves an honourable place among Irish hagiologists. About the year 1470, he compiled a valuable martyrology, known as the *Ængusius Auctus.* He adopted the Calendar of Ængus the Culdee as his groundwork, and added to it, from Marianus O'Gorman and other sources, the names of many saints.

The *Scholia*, or Annotations to the *Register of Clogher*, are also attributed to him, but apparently without any reason.

Notwithstanding his many pressing duties as pastor of the extensive parish of Iniskeen (which at that time embraced the modern parishes of Enniskillen, Tempo, and the greater part of Whitehill), Vicar-General of the diocese, and a canon of the Cathedral Chapter of Armagh, Cathal MacManus found time

to dispense liberal hospitality to the poor and needy of his district, and to all pilgrims and travellers who passed Bally MacManus, which was on the great highway, whether by land or water, from the north-west to the centre of Ireland. The Annals merely say that he was a *Betagh*. The Betagh was a very old institution in Ireland. So far back as 900 B.C., the Irish held the Betagh, or keeper of a house of hospitality, in great respect. The laws of King Tigernmass (B.C. 900) regulated the colours to be worn by the different classes of society. The pauper was limited to one colour, the king himself might use seven colours, and the Betagh was privileged to wear four colours. Every tribe had its Biadtach, whose duty it was to supply the king or chieftain's household with provisions, to furnish necessaries for the army, and to keep a friendly and cheerful home for strangers and travellers. In the course of time these duties were divided between different officers. The title of Betagh, with the duty of providing for the poor and strangers, and with proportionate endowments for that purpose, were for the most part made over to ecclesiastics. From the accounts of these charitable institutions that have reached our time, we can gather that their source of wealth was all but inexhaustible, and bade defiance to prodigality. Kings, with their retinue, and often with a large army, were entertained at the Betagh's board. Travelling bards made their homes with them for lengthened periods; pilgrims were free to remain as long as they pleased without "guerdon or hire." Such a house of hospitality Cathal Maguire maintained at Bally MacManus.

In discussing the history of the neighbouring ecclesiastical foundations, we shall see that at every period of the Middle Ages, and down till the Reformation, this neighbourhood had its Betagh.

Gola Monastery.

Within a gun-shot of Senaid-Mac-Manus, in the modern townland of Gola, the MacManuses founded, in the fourteenth century, a convent for the Dominicans, under the invocation of the "Nativity of the Blessed Virgin Mary." Maguire, Lord of Fermanagh, contributed to the good work; and John MacManus, the son of the founder, who had been educated at the Dominican Monastery of Atherny, was most zealous in pushing it on. Under the fostering care of its founders the monastery flourished. The friars, for centuries, devoted their time and attention to their own rules of life and the education of the children of their neighbourhood. They turned out from their schools scholars eminent in the domains of theology, science, and political economy; but they themselves took no public part in the affairs of State; and, consequently, our annalists are seldom called upon to notice them. They knew their own place, and they kept to it.

The Gaula Convent was suppressed at the Reformation.

De Burgo (*Hibernia Dominicana*, p. 155), speaking of his own order, says that almost all went into exile of their own accord, or were transported by force to foreign lands. A few only remained, who, unable through age or infirmity to depart, sought safety in caves, or were concealed from the authorities by humane Protestants; and, he adds, "not one house of religions in the whole land escaped suppression." However true this statement may be of the Dominicans, it does not apply in all its fullness to the Franciscans. The decree of exile against all Regulars was published in September, 1697. They were commanded to repair to the port of Dublin, Cork, Kinsale, Youghal, Waterford, Wexford, Galway, or Carrickfergus, on or before the 1st May, 1698, whence they would be transported beyond the seas in Government vessels.

The Definitors of the Franciscan Order met in Dublin on 15 February, 1698, to consider what course they should adopt. Although they issued definite precepts regarding the disposal of Church plate and more valuable articles of furniture, which were to be distributed among the benefactors who were most attached to the convents to be preserved for the friars, they issued no precept, but merely expressed an opinion on the expediency of obeying the decree of Parliament. Each member was left free to determine for himself, "whether, under all the circumstances, it were better for him, and those committed to his charge, to bow to the storm for a time, or to place liberty and life on the desperate hazard of escaping detection." That many of the Franciscans either ignored the decree of banishment and remained at their post, or withdrew for a very short time in order to avert suspicion, is evident from the fact in the Intermediate Chapter, held in Louvain on 26 July, 1699. Guardians were appointed for sixty-two convents in Ireland, and eighty-three priests on the Irish mission had their faculties renewed. At the Provincial Chapter of the Irish Province, held in Louvain in 1700, twenty-seven priests, destined to labour in Ireland, were declared confessors and preachers. These facts go to show that the Franciscans were not deterred from remaining in Ireland, while they furnish us with a clue to the motives by which the people of Bally MacManus were actuated in taking sides in the memorable dispute between the Franciscans and Dominicans, with which we are about to deal.

Persecution ceased for a while, and the Religious at once set about restoring their convents. In Fermanagh, the Franciscans were first in the field. Regarding Gaula as a *bonum derelictum*, they took possession of it. In 1660, the Provincial of the Dominicans sent a number of priests from Sligo to restore the convents of the Order in Ulster. They were everywhere opposed by the secular clergy, the laity, and the Franciscans. The Franciscans absolutely refused to surrender Gaula, and the Dominicans seem to have for a time withdrawn. Soon after, Father Cathal MacManus, probably a descendant of the original founder, returned after completing his studies in

Italy, and in conjunction with Fr. Thomas MacMahon of Coleraine, erected a new dwelling for the members of his order in close proximity to the old convent.[1]

The editors of the *Monasticon Hibernicum* are wrong in referring the sentence, "Modernus fundi Domus Jacobi King, Armiger,"[2] to the building erected in or about 1660. James King did not turn up at Gola till 1740. A number of Dominicans came to reside at Gaula, and the Franciscans protested against their questing alms in the neighbourhood. The laity took sides—the majority with the Franciscans—and much heat was introduced into the controversy that ensued. Similar contests were going on all over Ulster. Finally, the question was referred to Rome; and Oliver Plunkett, the Primate, was, in 1671, deputed to examine and pronounce upon the respective claims of the contending parties. He associated with himself, as consulters, Bishop Patrick Plunkett; Oliver Dease, Vicar-General of Meath; and Thomas Fitzsimons, Vicar-General of Kilmore. The Primate came to Fermanagh, and summoned the contending parties before him in the Friary of Lisgool. We give his own account of the proceedings, extracted from a letter written to Monseignor Baldeschi, Secretary of the Sacred Congregation of Propaganda, on the 8th September, 1672:

"I went to the Diocese of Clogher, and near Enniskillen, in the Convent of the Franciscan Friars, called the contending parties: the Dominicans adduced the authority of the ancient annals of that town[3], written in the Irish language, which gave the name of the Convent of Gaula, and the year in which it was founded for the Dominicans. They also brought forward the testimony of an old priest, who swore that he heard from his father that the Convent of Gaula belonged to the Dominicans. They also produced other witnesses, who gave like evidence.

"Now, on the other hand, the Franciscans could bring forward nothing but negative arguments; that is, the signatures of those who attested that they had never seen or heard of the Dominicans being in *that* convent: that the people were not able to support both Dominicans and Franciscans; that the secular clergy were opposed to the Dominicans. They went about seeking the signatures of the gentry and others against the Dominicans: and what is more strange, they even went to Protestant gentlemen, asking them to speak to me against the Dominicans, and, *de facto*, many of these spoke to me, and almost threatened me, if I did not remove the Dominicans from the Diocese.

"The Franciscans, moreover, added that the Dominicans, in case the convent once belonged to them, must, nevertheless, have lost their right to it, having abandoned and deserted it for many years, so that prescription now holds against them. The Dominicans, however, replied, that in the time of war, pestilence, and persecution, no prescription can hold good against those who abandon their convents.

"These were in substance the principal arguments on both sides, which, with the whole of the proceedings, I submitted to the Bishop of Meath, Dr. Thomas Fitzsimons, Vicar-General of Kilmore, and to Dr. Oliver Dease, Vicar-General of Meath. They were of opinion that I should decide in favour of the Dominicans, and I did so."

1 De Burgo: *Hibernia Dominicana*, p. 332.

2 *Ibid*, p. 333.

3 Very probably the now lost *Register of Clogher*, which, having been written in the neighbourhood by Rodrick O'Cassidy, would contain so many local records, that a person examining it for the first time would pronounce it to be the annals of the district. The town of Enniskillen was then only in its infancy.

The Primate promulgated his decision at Drogheda on the 11th October, 1671. It is addressed to the bishops, vicars-general, parish priests, and curates of the different dioceses affected by the controversy. After detailing briefly the facts of the case, and setting forth that, in addition to his *ordinary* authority, special authority had been delegated to him from Rome to deal with the controversy, he says, *inter alia*, "It is manifest from the produced documents and proofs, that the Dominicans possessed the Convent of Gaula, in the Diocese of Clogher, . . . we with the counsel and suffrage of the aforesaid consultors, by this present, ordain and decree that the Dominicans . . . may ask for alms and quest as the other Religious do. . . . We therefore impose on all and each of you, and strictly command you, under pain of suspension, which will be *ipso facto* incurred, to obey this our decree and order, laying aside every excuse and tergiversation."

Although Rome had spoken through her representative, the dispute was not ended. The Franciscans still urged their *exclusive* rights, and the laity for the most part adhered to them. A bulky petition, signed by an endless list of names, was forwarded to Rome, praying that the Franciscans alone should be allowed to quest in the diocese, and claiming the Convent of Gaula for that Order.

The renewal of persecution in 1673 stopped the controversy for a while. Proclamation followed proclamation, until, in 1678, a climax was reached in an edict bearing date October 16th of that year. It commanded that "all titular archbishops, bishops, vicars-general, and other dignitaries of the Church of Rome, and also all Jesuits, and other regular priests, should depart by the 20th November; and that all Popish societies, convents, seminaries, and Popish schools should dissolve." The reader of Irish history knows the means adopted to give this enactment effect. After some years these enactments were not enforced when the war broke out again. The longer it continued, the more savage it became. The Franciscans moved heaven and earth to have the Primate's decision set aside. They maintained that he had decided without having heard both sides. To meet this charge, he obtained an attestation from Ardel MacMahon, Vicar-Forane of Clogher, that he had heard both sides. This attestation he mentions in a letter to Monseignor Baldeschi, bearing date February 4th, 1672. There is also extant a letter from Dr. Fitzsimons, Vicar-General of Kilmore, written on the 7th September, 1670, in which he says: "The claims of the Dominicans had in their favour 'Antiqua documenta, vestigia locorum, et Annales Patriæ, pervetustos, quos ipsemet vidi in antiqua membrana enscriptos, et apud Antiquarium dicti Comitatus Fermaniæ custoditos.'"[1] It was only in 1678 that the controversy was ended by a letter from the Holy See confirming the Primate's decision.

1 *Vide* Moran's *Life of Oliver Plunkett.*

One of the reasons assigned by Oliver Plunkett for retaining the Dominicans in Fermanagh was, that they were good preachers. They soon proved themselves efficient teachers. In their school graduated Dominick Maguire, a native of Fermanagh, who was appointed by propaganda Archbishop of Armagh, on the 14th December, 1683; and by a brief dated January 12th, 1684, empowered to perform Archiepiscopal functions without the *pallium*. He was instrumental in saving from destruction the valuable library of Trinity College, Dublin, during the Civil War of 1688. In 1691, he had to fly to Paris, where he died on the 21st September, 1707. His remains were interred in the church of the Irish College in that city. The inscription on his tomb reads:

> "Hic jacet Illust^us^ ac. Rever^us.^ D.D., Dominicus Maguire Archiep^us.^ Arm. totius Hib. Primas. 21 Sept. An^o.^ 1707. defunctus. Requiescat in pace."[1]

Fr. Galesius MacMahon and Anthony Maguire, Provincials of the Order, were pupils of Gaula Schools. In 1756, Fr. John Maguire, who was then in the 55th year of his age, and the 26th of his religious profession, was Prior. He too was a Gaula pupil. He completed his studies in Rome, under Dr. Burke, the author of *Hibernia Dominicana*, who refers to him as "*meus olim discipulus, nunc autem post completos lecturæ Cursus, S. Theol. Magister.*" The only other Dominicans in Gaula in that year were Fr. Thos. Nolan, who was aged sixty, and had been thirty-eight years professed; and Fr. Anthony Maguire, aged fifty, who was twenty-seven years professed. This Fr. Thomas Nolan is the same who, on the 11th February, 1744, was seized with Fr. O'Kelly, O.P., Roscommon, in the Dominican Convent, Dublin, and thrown into prison. He died in Dublin, July 13th, 1758.

Not a vestige of this famous monastery remains. Its site is marked on the Plantation map of 1609. Local tradition points it out in a large field, a few perches from Carry Bridge. Seward, in his *Topographica*, says "the monastery was dedicated to the Blessed Virgin," and that when he wrote, in 1795, some remains of it were to be seen where formerly stood the village of Gola. Edwin Trueman, in his *Notes of a Trip to Ireland* (Newark, A.D. 1890), says "one Robin Wilson, the tenant of the monastery lands, who was then in his 90th year, pointed out to him some traces of the abbey buildings." These traces, if indeed they existed, have since been obliterated. Gola is not mentioned in the great survey of the spiritual and temporal lands of Fermanagh, made at Devenish on 7 July, 1603. It was then probably too inconsiderable to be formally escheated to the Crown. In the Inquisition,

1 He lived a long time in Spain, became honorary chaplain to the Spanish Ambassador in London, and at the time of the "Popish Plot," Nov. 1678, was arrested and brought before the House of Lords, as a suspected person. He there maintained that he was born in Spain, and had never been naturalized. He was then released.—Palmer's *Life of Cardinal Howard*, pp. 185, 186.

held at Enniskillen on 18 September, 1609, to inquire into the ecclesiastical lands of Fermanagh, it is mentioned among the herenagh lands of Derrybrusk.

De Burg, as we have already seen, refers to a James King, who was in possession of the Gola lands in 1740. He was the brother-in-law of William Gore, the cousin of Sir Ralph Gore, who between that time and the end of the century owned Bellisle. Sir Ralph Gore was the son of a Chancellor of the Exchequer, and succeeded to the estate on the death of his elder brother in 1746. He distinguished himself in the battle of Jaffelat on the 2nd of June, 1747, and was, in 1764, created Baron Gore. In 1768, he became Viscount Bellisle, and Earl of Ross in 1771. In 1788, he was appointed Commander-in-Chief in Ireland, in the absence of Lieutenant-General Pitt. He died in 1802; and as his son, Viscount Bellisle, had died before that date, the peerage became extinct: the baronetcy passed to his nephew.[1] The estate was afterwards purchased from the Gore family by the Rev. J. G. Porter, the father of the present owner.

1 From Pynnar's Survey, 1619, we learn that Rudolphus Gore was the original patentee of two tracts of land, called Cornagrade and Carick, in the baronies of Coole and Terkennedy, each containing 1,000 acres. In 1619, the Cornagrade property had passed into the hands of Sir William Cole, and Captain Paul Gore was in possession of Carick.

THE

STEWARTS OF BALLINTOY:

WITH NOTICES OF

OTHER FAMILIES OF THE DISTRICT

IN THE

SEVENTEENTH CENTURY.

By the Rev. GEORGE HILL.

COLERAINE:
JOHN M'COMBIE, 7, MEETING-HOUSE-STREET.

1865.

The Stewarts of Ballintoy.

(Continued from page 89.)

"Out of monuments, traditions, private recordes, fragments of stories, passages of bookes, and the like, we doe save and recover somewhat from the deluge of time."—*Bacon's Advancement of Learning.*

[The extreme scarcity of this pamphlet—the writer's first work—renders a reprint most desirable. A few notes and some corrections have been made under the guidance of the Rev. George Hill, who was able to revise the proofs of a work written by him thirty-five years ago.—Editor.]

LORD ANTRIM had returned to Dunluce Castle for a temporary visit, and during his stay there General Monro quietly took him prisoner and lodged him in Carrickfergus Castle. Another Archibald Stewart, who was related to the agent, and who appears to have been Squire to Lord Antrim, set about planning means for his liberation, which was accomplished with great tact. He procured a passport from the Governor of Carrickfergus, as if for an invalid leaving the place. Lord Antrim was forthwith dressed as such, and no one recognised him. He was thus carried on board a vessel about to sail for Carlisle, where, when he arrived, he quickly dispensed with his sick garments, and, accompanied by Stewart, set out to visit the king at Oxford. After a brief sojourn there, Lord Antrim and Stewart returned, carrying with them very important papers and letters to the chiefs of the royal party in this country. Their movements, however, had been closely watched, and no sooner did they reach the shore, than they were seized by one of Monro's officers, and lodged in Carrickfergus Castle. Their papers were sent by Monro to the provisional Government at

Edinburgh. Stewart was soon afterwards brought to trial for assisting Lord Antrim to escape, and having been convicted, was executed at Carrickfergus, in July, 1643.[1]

Few families have sent out from the main stem a greater number of collateral branches than that of the Ballintoy Stewarts. The first settler, James Stewart, had, besides Ninian, his heir, a younger son, David, and two daughters, Jane and Christian. David married and left three sons, and, in addition to his direct male descendants, he is represented through the female line by many families, among whom may be mentioned the Maconaghys, Woodrows, MacCooks, Gillespies, Grahams, MacCoys, Browns, MacAllisters, MacQuoids, Temples, Eglintons, Johnstons, Andersons, and MacIlroys. David's two sisters also married and left families. Christian became the wife of her kinsman, Brice Dunlop, but we have not been able to ascertain the name of Jane's husband.[2]

Ninian, the representative, besides his heir, left a younger son, also named Ninian, and one daughter, Catharine. Catharine married John Stewart, of Red Bay,[3] and besides many families of Stewarts descended from her throughout the Glynns, her descendants in the female line intermarried with the

1 General Monro's letter to the English Parliament, dated Carrickfergus, 23rd May, 1643, informing them, among other matters, of the capture of Lord Antrim, concludes in these words: "The Earl of Antrim shall, God willing, be kept close in the Castle of Carrickfergus till I be acquainted from your honours concerning him; and the traitor who conveyed him last away is to be executed, since we can extort no discovery from him that is contained in the papers sent to Scotland." This letter is printed in *Dr. Reid's History*, vol. i, p. 410.

2 The Dunlops must have settled on the Antrim coast soon after their kinsmen the Stewarts, and were probably influenced in doing so by their relationship to the latter. Bryan (sometimes written Bryce) Dunlop married Christian Stewart, a daughter of the first settler of that name from Bute. The Dunlops were originally an Irish race, known in Uladh as the O'Duinsleibhe, or MacDuinsleibhe, now Anglicised Donlevy in this country. Members of this once powerful family were princes and chiefs in Ulidia. At what period, or under what circumstances, they emigrated to Scotland is not known, but in that kingdom their descendants were called Dunslephes, Dunslaifs, Dunlaps, Dunlops, and Livingstones.—(See *Irish Topographical Poems*, edited by Dr. O'Donovan, xxv., 160.) Between the years 1306 and 1309, King Robert Bruce granted seven and a half *senemargis* of land in his lordship of Kintyre to James, the son of Dunsleph, the grantee rendering the forinsic service of a ship of 26 oars, with its complement of men and victuals.—(*Hadinton's Collection*, vol. ii., p. 77, quoted in *Origines Parochiales Scotiæ*, vol. ii., p. 819.) In 1557, John MacDunslaif appears in record as possessing the lands of Auchnucree, in the Lordship of Loarn. A small freehold, originally of twelve acres, but latterly of only six, in Lismore, has been held for many centuries by a family named Livingstone, as custodiers of the bishop's crozier styled the Bachaill more. These Livingstones are locally known as the Barons of Bachaill. In the churchyard of Kilbride, Cantire, there is a curious cross, now laid as a gravestone, with the crucifixion, surmounted by the letters I. H. S., said to mark the grave of Livingstones, in Gaelic MacIanlea.—(*Origines Parochiales Scotiæ*, vol. ii., pp. 155, 163, 826.) It has been conjectured by Burke and others that the Stewarts of Ballintoy are descended from Ninian, the Sheriff of Bute, by his third wife, Elizabeth Blair, but the much greater probability is that they are his posterity through his second wife, Janet Dunlop. It does not appear that Elizabeth Blair left any but one son, Robert, who inherited from his father the lands of Ambrismore in the parish of Kingarth, and the lands of Queane in the parish of Rothesay. See *Origines Parochiales Scotiæ*, under Kingarth and Rothesay.

3 The following deposition was made, no doubt, by one of the Red Bay Stewarts, but how this family was related to the Ballintoy Stewarts previously to the marriage mentioned above, is not known:—

The examination of Andrew Stewart of C'oshendonn in C'ulfagtrim parish, yeoman, taken before us the sd 4th day of March, 1652,

Who being sworne and examined saith, That about nine or ten daies after the Murder at Portnaw about 24 Brittisch, young and old carrid unto this examinants house at C'oshendonn, (Alex. MacKay haveing received order from Alex. Colin MacDonnell, to secure this Examinant) which Brittish with their goods this Examinant put into his kill, (kiln) that he this Examinant upon some occasion being angry with two Irish boyes, his servants, they went unto the said Alexander MacKay and the companie of Irish which were with him, about halfe a mile thence, and told him how this Examinant had some Scotch hid in his Kill. Upon which the said Alexander MacKay, with about sixteene men came unto this Examinants house, and demanded of him the key of his kill, and caused the said Examinant to open the doore, telling him he heard there was good store of gold and money there, and he would view it. And as soone as the doore was opened, all the men with him went into the Kill, and tooke away and robbed the Brittish of their packs, and fardells, and of all their goods and moneys whatsoever, to the clothes upon their backs. That two nights after, this Examinant and all the said robbed people for safety of their lives gott away in a boate for Scotland, and further he saith not.

H. Coote. Rich. Brasier, Mayor.

[We are now almost satisfied that the much-worn, unnamed armorial stone in Layde churchyard (see vol. v., p. 42), which we were formerly unable to designate, marks the resting-place of Stewart of Red Bay Castle.—Editor.]

families of MacAllister, MacNeill, MacGaghey, Black, O'Neill, MacCambridge, Delargey, Magill, Moore, Kane, Downey, MacAulay, MacCoy, MacShannog, MacCahern, MacMullin, Martin, Murray, Robinson, Murphy, MacKendry, MacCormac, MacDonnell, O'Lynn, MacKinley, Magee, Fullerton, Ramsay, and MacPhaull.

But her brother Ninian (who was also the younger brother of Archibald, agent to the second Earl of Antrim) was ancestor of the greater number of collateral families. He married a lady named Jane MacCullough, by whom he left twelve children, five sons and seven daughters. The names of his sons were William, George, Robert, Alexander, and Lewis. His daughters' names were Christian, Isabella, Mary, Grizel, Jane, Alice, and Rose. The following notice of their families, although so brief, will enable the reader to form an idea of the vast multitudes connected with the Stewarts of Ballintoy at the present day. The names undermentioned only represent the female lines to the fifth generation from Ninian.

1. William, the eldest son, who lived in Carey, left one son, John, and two daughters, Mary and Ashley. John's daughter, Letitia, married the Rev. Robert Rowan, of Oldstone, and Mary, her sister, married Hugh Dickson, both leaving large families. Their descendants in the female line intermarried with the families of Hamill, MacCready, Carey, Henry, Baillie, MacGuffin, Perry, Steele, and Blackhouse.

2. Robert, the second son, settled at Maghremore, in the parish of Ramoan, about three miles from Ballycastle. His family consisted of one son, James, and two daughters, Rose and Jane. Rose married Alexander MacAllister, and Jane became the wife of James MacCook. Besides Robert Stewart's representatives in the male line, his descendants in the female line intermarried, in their generations, with the families of MacAllisters, MacCook, MacIlmoyle, Baird, Sheil, Orr, MacMullan, MacBride, MacDowal, MacAuley, O'Neill, MacHendry, and many others.

3. Alexander Stewart, the third son, resided at Capecastle, also in the parish of Ramoan, and adjoining Maghremore. He left a family of two sons and one daughter. The daughter, whose name was Rose, married John MacAulay. Besides his descendants in the male line, Alexander's representatives in the female line intermarried, among others, with the families of MacAulay, Galbraith, MacLoughlin, Boyd, Dellet, MacDougall, MacKenzie, Bruce, and Denniston.

4. Not much is known as to the descendants of George Stewart, the fourth son, who left only one daughter, Elizabeth. Her daughters intermarried with the families of MacCormac, Magee, Hamilton, and Ormsby.

5. Lewis, the fifth son, resided in Carey. He left one son, William, and two daughters, Rose and Jane. Rose married a person named Horan Lee, but we have not any additional information as to this branch.

6. Christian, the eldest daughter of Ninian, married —. Hutchinson, of Stranocum. One of her sons became a distinguished lawyer, and accumulated a very large fortune, which he left to be distributed among his relatives to the fifth degree.

7. Isabella, the second daughter, became the wife of Thomas Stewart of Esson, in Ramoan. Her descendants in the female line intermarried with the families of Campbell, MacNeill, Cusack, Lynn, Ditty, Lamond, Gibson, MacAulay, MacIlhatton, Craig, MacCoy, Warnock, MacGarney, Scally, MacIlmoyle, Steele, Hill, Dunkin, MacIlroy, Boyd, Montgomery, MacKeeman, MacCurdy, MacAllister, Cross, Maclean, MacMinn, Searight, Hopkin, Reilly, Dunlop, Anderson, Thompson, MacDonnell, MacKeever, Hamill, and Boland.

8. Mary, the third daughter, was married to Malcolm Maconaghy, and is represented, at the present day, by the Maconaghys, MacNeills, MacCurdys, Wallaces, Scotts, Sinclairs, MacAtyres, MacBrides, Loughreys, Blacks, MacQuaigs, MacHenrys, MacArthurs, Dempseys, Cahills, Boyles, Campbells, Boyds, Kennedys, Lysles, Montgomerys, MacElvins, Hayes, MacIlhattricks, Rogers, MacMullins. MacLoughlins, Kanes, Downeys, Browns, Kirkpatricks, and Hulls.

9. Grizel, the fourth daughter, became the wife of Captain Andrew Jollie, who resided at Drumnakill, Carey, and whose lineal representatives were Charles and Archibald Jollie, of the same place. The descendants of Andrew Jollie and Grizel Stewart in the female line intermarried with the families of Thompson, Boyd, MacCurdy, Coleman, Hunter, Scally, MacCahan, Mullan, MacFarlane, MacIninch, MacCoy, Laverey, MacCormac, Meghan, O'Reilly, MacAleese, MacIntyre, Kelly, MacAulay, Sharpe, MacMichael, and Kane.

10. Jane, the fifth daughter, married Daniel Frizel, and left three daughters, Jane, Mary, and Catherine, who became the wives of Rodger MacGildowney, John MacCaw, and William Thompson. Their descendants in the female line intermarried with the families of MacBride, Brown, Duffin, MacMullan, Hagan, MacKendry, Farrier, Wilson, Hall, MacIlvennah, MacCormac, Ferguson, Whitefort, Dollan, Gillespie, Hynes, MacCoy, O'Murry, O'Guillian, Martin, Loughan, Hunter, MacCurdy, Dougall, MacAllister, and MacNeill.

11. Alice, the sixth daughter, married Major Alexander MacAulay, of Glenville, near Cushendall, and left one son, Alexander, and one daughter, Alice. Alexander's daughter, Mary, became the wife of John Cuppage, and left six daughters: viz., Sarah, Alice, Margaret, Elizabeth, Mary, and another whose name is unknown. Sarah married the Rev. James Moore, and left eight children: viz., Alexander, James, Mary, Adam, Robert, Charles, Hugh, and Richard. Alice Cuppage married the Rev. Lindsay Hall, and left seven children: viz., Mary, Jane, Walter, Alice, Leonora, Sarah, and John. Margaret Cuppage married Surgeon William Douglas, and left eleven children: viz.,

Mary, Jane, John, Margaretta, James, Leonora, Adam, Thomas, Anna, William Sharman, and Catherine Mildred. Elizabeth Cuppage married Surgeon MacCurdy, and left five children: viz., John, Letitia, Stephen, Mary, and William. Mary Cuppage married a gentleman named Cranston, and left one daughter, Sarah, who became the wife of Alex. Templeton. The sixth Miss Cuppage married John Greer, and left four children: viz., George, John, Alexander, and Sarah Mildred.

12. Rose Stewart, the seventh daughter of Ninian, married Neal MacNeill, of Cushendun, and left two sons, John and Lachlan. Her descendants in the female line intermarried with the families of Lee, Bellingham, Stewart of Red Bay, Drumgold, Montgomery, and many others.[1]

The foregoing list is curious in one respect, as showing what a vast number of families are descended in the female line to the fifth generation, from James Stewart, the first settler in Ballintoy. It proves to us simply enough the truth of the proposition that all men, high and low, rich and poor, are "of one blood," or, what, perhaps, is more difficult to believe, that every peasant in the land descends, more or less remotely, from princely ancestors. Take the humblest dweller on the Antrim coast, for example; and whether he be a MacBride or Megaghey, a Shiel or Scally, a Mullan or MacCormac, we can trace his descent from James Stewart, the first settler of the name in Ballintoy, and from him to John Stewart, the first Sheriff of Bute. From this point we can easily proceed to demonstrate that the ancestors of Mullan or Megaghey aforesaid were kings of Scotland and monarchs of Ireland, for thus may the several links of the genealogical chain be put together:—John Stewart, Sheriff of Bute, from whom our Antrim peasant is descended, was the son of Robert II., of Scotland, the son of Margery Bruce, daughter of Isabella, daughter of David II., son of Prince Henry, son of David I., son of Malcolm III., son of Duncan, son of Beatrice, daughter of Malcolm II, son of Kenneth II., son of Malcolm I., son of Donnell, son of Constantine II., son of Kenneth I., son of Alpin, son of Eachaidh II., or Achaius, son of Aodh Finn, son of Eachaidh I., son Domhangard II., son of Domhnall Breac, son of Eachaidh Buidhe, son of Aidan, son of Gauran, son of Domhangard I., son of Fergus Mor Mac Earca, of Dalriada, in Antrim, who founded the Scottish monarchy in North Britain, about the year 506. From this prince the family line runs on through Cairbre Riada and Colla Huaish until it reaches Heremon, who was the first king of the Scoti in Ireland, and who reigned about one thousand years before the Christian era. From Heremon, genealogists endeavour to trace the line up to Noah and Adam, and although they may not be able to do so very satisfactorily, yet we know to Adam it must extend, for in the words of an ancient Irish historical tale, "This Adam is the certain universal head which connects every genealogical branch, and the only

1 List of *Claimants to the Hutchinson Bequest.*

beautiful wide branching trunk in every genealogy, and the genuine ancient founder and basis of every ramifying tribe, and the excellent solid stock of branching sides, in which unite and meet all the genealogical ramifications of the peoples, families, and tribes of the earth, which have been, or will be, born, from the first creation of the universe and formation of the elements, and of the nine orders of heaven, down to that notable day of the general judgment, when the truth of the sentence of the redeeming judge, passed upon them all, shall be seen proved."[1]

Archibald Stewart was succeeded by his son, named also Archibald. Of the latter, not much is known beyond the facts that he was an influential country gentleman, and for a time enjoyed the distinction of being a member of Parliament. In 1662, a dispute arose between him and Dr. Ralph King, also a member of the Irish House of Commons, respecting the possession of certain lands situated in the barony of Carey, and in the Island of Raghery. Dr. King had been regularly receiving the rents of these lands, through his agent, William MacKerrell,[2] of Ballycastle; but Stewart was able to procure an order from the House of Lords, restraining the agent from collecting any rents in future from the lands, and prohibiting him from handing over to Dr. King any sums that had already been received. Dr. King thereupon petitioned the House of Commons, the members of which felt indignant that Stewart had appealed to the Lords, in a case wherein another member of their House was concerned. The Commons, after due debate and consideration, "ordered, that Major Goodwin, with as many of the members as please to accompany him, do repair to the House of Lords at their next sitting, and acquaint their Lordships with the vote which passed this day (6 May, 1662) in this House upon the petition of Dr. Ralph King, one of the members thereof, for, and concerning the proceedings of Archibald Stewart, Esq., another of the members of this House, in obstructing the said Dr. King from receiving his rents in the barony of Carey, and Island of Raghlins, in the county of Antrim, upon pretence of orders from their Lordships, and the said Major Goodwin is likewise to declare unto their Lordships the grounds and reasons which moved this House to make the said order, and thereupon to desire their Lordships, in case their Lordships have given any orders, either for sequestering the rents belonging to the said Dr. King, in the barony and island aforesaid, or have done any other thing that doth, or may, hinder or retard William MacKerrell, agent to Dr. King, from receiving the rents and

1 *Battle of MaghRath*, O'Donovan's Translation, p. 99.

2 Wm. MacKerrell, or MacCarroll, was the representative of a very old and once powerful family, the Ua Cairil, who were princes in Uladh, and whose ancient residences were probably in the Glen extending between Ballycastle and Armoy, on the north-western side of Knocklayd. The sites of at least two such princely residences may still be traced. The power of the Ua Cairil princes was broken by the Ultonians, on the field of Ardagh, in Ramoan, where a great battle was fought in the year 1097. The MacCarrolls from that period gradually sank, through the various stages of family decay, until in the seventeenth century their head or representative only occupied the position of a land agent. Their burial place was Ramoan, where a tombstone recorded the death of a William MacCarroll in 1580. [This stone, we have been informed, had armorial bearings, but is believed to be buried, and cannot now be traced.—EDITOR.]

profits issuing out of said lands, belonging unto said Dr. King, that the such orders may be recalled and revoked ; that so the privileges of the House in general, and of their said member in particular, may be preserved free and inviolable." It would appear that Stewart at once submitted to the decision of the House, for, on the 3rd June, we find the following order: "Whereas, Archibald Stewart, Esq., a member of this House, hath by his promise publickly engaged, not to interrupt, directly or indirectly, the agent or agents of Dr. Ralph King, a member likewise of this House, in demanding, collecting, receiving and paying over unto the said Dr. King, the rents and profits of such lands, in the barony of Carey, and Island of Raghlins, as do belong unto, and are in the possession of, the said Dr. King, in his own proper right ; and that he will this day, by a letter under his hand, signify as much unto the country, that so all lets and impediments, which obstruct the said Dr. King's receiving his rents, may be removed ; it is ordered, that the message, formerly appointed by the House to be sent up to the Lords, concerning the difference between both the said parties, be no further proceeded in." In 1665, there is record in the Commons' Journals of a somewhat similar attempt by the same gentleman against another member of Parliament. Under date 10th of February, we have the following: "Upon consideration had of the petition of Peter Beaghan, a member of this House, complaining against Archibald Stewart of Ballymacfin, parish of Billy, and William Boyd of Carnequllagh (now Carncullagh), for distraining petitioner's tenants without just cause, upon the quarterland of Islandtickard, three quarters of Moycregmore, and three quarters of Lisnagall (Lisnagatt ?), in the County of Antrim, it is ordered upon question, that the said Archibald Stewart and William Boyd shall be summoned by the Serjeant at Arms forthwith to appear before the House and answer the contents of the said petition." This affair probably terminated as the last had done, by Stewart withdrawing his claim, of whatever nature it may have been, on the lands above named, as we find no further reference to the question in the Commons' Journals.

Of Stewart's children, only one daughter, Bernella or Bernarda, lived to inherit the family property. This lady was married, about the year 1650, to her kinsman, James Stewart, son of John Stewart, of Straidh, in the parish of Ballintoy. In 1664 her husband inherited the estates of his cousin, Ninian Stewart, of Kilcathan or Kilchattan, in the Island of Bute. These estates consisted of five marklands of Kilcathanmore, three marklands of Kilcathan-beg, three marklands of Langlelorid, twenty-shilling lands of Langilkechad, two marklands of Dungdill, or Dunzull, three marklands of Kildavanane, the £5 lands of Ballinkaillie and Blackhouse, of old called the £5 lands of the Forest to Bute, together with the family mansion of Kilcathan, so beautifully situated on the Bay of the same name. These properties were probably sold by James Stewart, of Ballintoy, soon after he came into possession of them, as

we do not find his name recorded as owning estates in Bute after the year 1664.[1]

Bernarda Stewart was buried inside the Church of Ballintoy. On a red freestone slab beneath the east window, in the chancel, is the following simple inscription:

Under this stone
Bernarda Stewart
doth ly who pangfull
Death overcame
victoriously.
1663.

Close beside this stone is another red freestone slab covering the grave of a child named Nicholas Stewart, who was, no doubt, her son. On this latter is the following inscription:

Here lies Nicholas
Stewart who
departed this life
the X of September
1667.
When tender plants
Such as this childe,
By nature comely,
Courteous, milde,
Have, christian-like
Out-run their race,
Not earth but heaven
Have for their place;
Let us behinde
Implore his grace
That quickly we
May see his face.[2]

Among some papers found in an old chest at Ballintoy Castle, after the estate had passed into the hands of Dr. Fullerton, was the following list, containing a vast number of denominational names on the Antrim property. This document, which is very neatly written on one folio sheet, was drawn up originally to facilitate the collection of certain "Lapsed Monies" intended to liquidate the immense debts incurred by the second Earl of Antrim, who was created a Marquis in 1643. The portion of this list here given includes all the names of places returned from the baronies of Dunluce and Carey. Readers throughout these districts will be able to compare, each in his own

1 The descendants of John Stewart, the first sheriff, spread themselves over the entire island of Bute, occupying its principal residences, and owning almost all its landed property at the commencement of the seventeenth century. Thus, we find that in the parish of Kingrath, which includes the southern division of the island, the lands of Killislough, or Kellough, Cerrecroy, Ambrismore, Killchattan, or Killcathan, Langill, Brigadill, Drumcly, Ascog, Killdavanan, Gillachane, and Dunzull, were held by members of this family, between the years 1474 and 1637. In like manner, the lands throughout Rothesay, the northern division of Bute, known as the Forest, Ballinkaillie, Blackhouse, Killdonanan, Kilmore, Largabractane, Cunningburgh, Barrone, Bellelone, Ardmeleish, Greenan, Kerslag, Dunallird, Kilmichael, Largeane, Barmore, Queane, Ardscalpsy, Drumacloy, Killquhoulik, Agharvolik, together with the lands occupied by the Mill and Castle of Rothesay, were in possession of various families of Stewarts (all descended from the first sheriff) between the years 1480 and 1660. The above lands were all held by their occupants as grants from the crown. See *Origines Parochiales Scotiæ*, Parishes of Kingrath and Rothesay.

2 The armorial stones of Ballintoy will shortly be given in the Journal.—EDITOR.

locality, the names of sub-divisions of land and the number of arable acres, two hundred years ago, with the modern names and the acreage of the present day. When the Antrim estates were forfeited in the time of the Commonwealth, Lord Massereene had got hold of the barony of Dunluce, against which he had laid large claims, which, indeed, were allowed, or admitted, in the celebrated Act of Settlement of 1662. By that Act the Commissioners were required to cause the King's letters to be put into speedy execution "for the full satisfaction of the said Lord Massarene to all intents and purposes; which being done, your are then to cause the said estate whereof the said Lord Massarene is seized in the barony aforesaid, to be delivered to Daniel O'Neale, groom of our bed-chamber, in satisfaction for an incumbrance of a much greater value wherewith the barony of Dunluce, set out to the adventurers, stands charged for the behoof of the said Daniel O'Neale."[1]

The same Act of Settlement contains the following paragraph, explanatory of certain important arrangements respecting the barony of Carey: "And be it enacted by the authority of this present Parliament, that one grant or lease made by Randal now Marquess of Antrim, on or about the 21st of November, 1637, of the barony of Carey, the lordship of Bally Castle, and the island of Rachlins, and all his lands and hereditaments within the said barony, lordship, and island, or any of them, unto Alexander Mac Donnell, John Moore, Archibald Stewart, and John Trayleman, for ninety-nine years, from Michaelmas 1637, which lease was made in trust in payment of and counter-security against his debts, shall be and remain of the like effect and force in law, and no other, as the same was before the making of this Act; anything in this Act before contained to the contrary notwithstanding. And that the said estate and term of years of and in the said demised premises shall be and is hereby transferred from the aforesaid lessees unto and vested and settled in Martin Noel, Esq., Thomas Carleton, citizen and mercer of London, and John Bradbone, of the Middle Temple, London, gentleman, who shall hold and enjoy the said demised premisses from henceforth, for and during such interest as they legally have by the said lease, upon this trust reposed in them, that they, their executors and administrators, shall from time to time, dispose and imploy such monies as they shall raise or receive by or out of the said premisses for and towards the satisfaction and payment of all such debts of the said Marquess as are yet unpaid, and were intended by the said lease of ninety-

1 Daniel or Donnell O'Neill was son of Con O'Neill, of Castlereagh, whose family possessions were distributed among the Montgomeries of the Ards, the Hamiltons of Killileagh, the Hills of Stranmillis, and others. The son of Con O'Neill found favour at the English Court, and was thus, in some measure, compensated for the loss of his ancestral estates. He died in 1663, and on his tomb, in Broughton Malherbe Church, is the following inscription: "Here lies the body of Mr. Daniel O'Neale, who descended from that great, honourable, and ancient family of the O'Neales of Ireland, to whom he added new lustre by his own merits, being rewarded for his courage and loyalty in the civil wars, under King Charles the First and Charles the Second, with the offices of Postmaster-General of England, Scotland, and Ireland, Master of the Powder, and Groom of his Majesty's Bed Chamber. He was married to the Right Honourable Katherine Countesse of Chesterfield, who erected him this monument as one of the last markes of her kindnesse, to show her affection longer than her weak breath would serve to express it."

nine years to be secured ; and that all and every person and persons now seized or possessed of any part of the premisses, and reprizable by the rules of the declaration and instructions and this present act, shall be forthwith reprized for so much as shall be adjuged from them by virtue of the said lease."

Martin Noell, mentioned above, was a London scrivener, who had accommodated Lord Antrim with the loan of money to a large extent. Noell was knighted in 1663, and died of the plague, on the 29th of September, 1665. The list found at Ballintoy Castle refers to him as Sir Martin Noell, and it must, therefore, have been drawn up in the interval between those two years, probably in 1663.[1] Charles II. was observed to evince more than a common degree of anxiety to have the Marquess of Antrim restored and his estates relieved as much as possible from all claimants against it. It was whispered among his own courtiers that Antrim had led the King to believe the whole vast property would be bequeathed by him, in due time, to a lady who was said to be nearly connected with the royal family. The Marquess was often employed, to be sure, "in setting springes to catch woodcocks," and in this instance he must have felt that his success was at least equal to his ingenuity. The affair is thus noticed by Pepys in his "Diary," under date February 22, 1663–64 : "The King hath done himself all imaginable wrong in the business of my lord Antrim, in Ireland, who, though he was the head of rebels, yet he (the King) by his letters owns to have acted by his (the King's) father's and mother's and his commissions ; but it seems the truth is, he (the marquess) hath obliged (bound) himself, upon the clearing of his estate, to settle it upon a daughter of the Queen-Mother's, by my Lord Jermyn, I suppose, in marriage, be it to whom the Queen pleases ; which is a sad story."

The following explanatory note is appended by the compiler of this curious and valuable document :

"Collums in Books of the Lapsed Mony containe, first ye Denominations, secondly the numbr of acres, and thirdly ye Sume to be Leavyed.

"Only observe, that ye Pties. to whom yé sd. Lapsed Mony is payable, having voluntarily abated three thousand pounds out of the grosse sume of 27,000l., which is a ninth part of the sd. grosse sume, a ninth part is to be deducted out of each particular sume, the apportionment being made for 27,000l., and then the remaining eight parts are to be divided into three parts, one third of which being only to be paid at two Gales (vizt. May and Allsaints 1699) to the Earl of Orrery, ye other two persons to whom sd. Lapsed Money is payable, not having yet applied for their shares. But note, that if any of the Lands taxed as papist Lands are now in the hands of protestants by lawful purchase, such lands by a particular proviso in his Majesty's letters, are exempt from the sd. Lapsed Mony." [2]

1 The diary of Samuel Pepys contains one or two curious references to Sir Martin Noell. At the 27th of Feb., 1663, we have the following : "Sir Martin Noell told us of the dispute between him as farmer of the Additional Duty, and the East India Company, *whether calico be linen or no ;* which he says it is, having been ever esteemed so ; they say it is made of cotton woole, and grows upon trees, not like flax or hemp. But it was carried against the Company, though they stand out against the verdict." On the 8th of October, 1665, there is the following notice of Lady Noell : "Sir Martin Noell's lady is dead with grief for the death of her husband ; but it seems nobody can make anything of his estate, whether he be dead, worth anything or no, he having dealt in so many things, public and private, as nobody can understand whereabouts his estate is, which is the fate of these great dealers at everything."

2 The "Lapsed Money" was probably allowed to remain uncollected during the interval between 1663 and 1699.

Dunluce Barro. (Barony of Dunluce).

	Acres.	Sums Levied.
Moyover	430 1 0	03 07 6
Ballybragagh	351 2 24	02 05 00
Ballynegishellane, Castlenefinagham, Parcel of Same	426 2 16	04 10 00
Coolebane of the Same	233 2 0	
Towrenagree	246 2 0	02 05 00
Knockgallon 1 qr. of Knell	212 0 0	02 05 00
Carrowgaragh, Do.	145 0 0	
Corkey	369 2 16	00 18 00
Logheele Castle	623 2 32	01 02 06
Ballybradagh 1 qr. of Knell	215 0 22	4 10 0
Tullenknule, Do.	354 2 16	
Tontifenan	190 1 0	
Ballyveely	340 0 8	4 10 0
Ballywyanx Knock ô Hollit	350 2 16	5 17 0
Ballyany	354 3 8	3 7 6
Monynagooe	413 0 0	5 8 0
Lissinisk	191 1 24	1 2 6
Artris and Tobbernagoole als Toperagoole	408 3 4	2 9 6
Ballinataggart	303 3 8	1 16 0
Ballereagh	321 2 24	3 3 0
Drumnafevy and Drumhoulagh	320 3 8	
Knockruming	175 1 8	6 10 6
Shanias ¼ of Ballybough	268 2 0	
Magherenehory, Do.	270 2 0	5 12 6
Arteisford	330 0 16	
Shelton	400 2 23	2 14 0
Alltrinedon	237 3 8	0 13 6
Ballyknock	485 3 8	3 7 6
Ballyloop als Ballylooby	300 0 16	2 5 0
Lydrumderge	209 0 32	0 18 0
Aghegaddy	109 2 16	0 13 6
Magherevan	497 0 0	2 14 0
Ballylough	258 0 0	1 7 0
Bally ô Mac William	622 0 32	4 10 0
Killraghtis	419 0 32	3 12 0
Magheryboy	132 1 24	1 7 0
Cannaboy	116 2 16	1 2 6
Knocknafrim	129 0 32	1 7 0
Lissboy	107 0 32	1 2 6
Tamagoe	193 0 16	1 7 0
Tullegore 3 qrs.	196 0 16	
2 qrs. of Tulloge called Cloghan	230 1 8	3 12 0
2 qrs. of Tulloge called Levallymorard	75 3 24	
Cullinkeale	124 3 24	
Coolerimony	105 3 18	6 15 0
Mullaghmore	92 1 24	
Cloughcorr	90 2 0	4 1 0
Ballygobbin	76 2 0	
Stronockum	277 0 0	1 4 9

	Acres.	Sums Levied.
Cornecall and Rossgard	168 0 32	
Kirkill 1 qr.	68 3 8	
2 qrs. of Kirkill	75 0 32	9 0 0
Gremyheild	351 0 16	
Killinraver	92 0 0	
Millballinacrebegg	88 2 32	3 7 6
Upper Ballymoylan	202 0 16	5 8 0
Braekoge	133 3 8	
Lower Ballymoylan	98 2 16	1 16 0
Enogh	155 3 24	
Ballyrobbin	181 0 0	2 14 0
Ballycubbadall	180 3 24	2 15 4
Letrim	154 3 24	4 1 0
Ffarron Leassary	108 3 8	1 5 11
Dunvarney	156 3 0	2 17 4
Magacy als Negacy	113 0 0	2 17 10
Conagher	96 3 0	1 16 0
Ballynacreemore	179 2 0	3 12 0
Draughindulke	106 1 24	1 2 6
Gregitompane	165 1 8	2 5 0
Glanilough	163 1 8	1 16 0
Ballynemough Carninany and Tarareagh	451 3 24	6 15 0
Athoubuy	71 1 8	4 10 0
Semycock	40 2 32	
The Demesne of Glebe of Ballynemonagh	1330 1 32	2 14 0
Cornanine and Lork	120 1 24	4 10 0
Carntullagh	124 3 8	
Cooleduffe	87 1 24	1 16 0
Ballynacoffee	146 2 32	5 8 0
Cassdall als Glassdall	113 2 32	3 12 0
Drumnehegligh	136 1 24	1 2 6
Cabrine	61 0 32	13 10 0
Ardmalphin	90 2 32	
Ardigoran	109 2 16	
Toalligin	146 1 8	
Taghifadd	66 1 16	
Cooleresheskin	96 0 32	
Ballyvatagh	56 3 24	2 14 0
Taghy	60 1 16	
Balldonelly	51 2 0	3 12 0
Seacon	125 0 0	
Kilmoyle	109 2 0	2 14 0
Sallyvatt Qur.	65 3 8	1 16 0
Drammace	137 2 16	1 4 9
Coldagh als Collagh	146 1 8	2 14 0
Carvallagh	93 1 8	
¼ of Ballroge	65 0 16	1 16 0
Cavallaght	372 3 2	1 16 0
Rosske	76 3 4	1 11 6
Utall	97 1 24	2 0 6
Killmoyle	113 0 32	2 0 6
Corvally and Crossregh	123 2 0	9 2 3
Ballyonokin and Ballwillin	63 0 16	5 12 6
Cloughoin	32 1 8	

	Acres.	Sums Levied.
Tobberdernan ½ Towne	96 1 16	3 12 0
Portrush	66 2 32	5 8 0
Cloghoire and part of Spittle Land	114 1 24	
Ballylough ¾ and halfe	304 2 32	5 17 0
Other pt Ballylough	62 0 0	1 19 4
Bunarden ½ Towne	292 2 0	10 11 0
Ballyboggy	136 2 32	
Ballintibbert	133 2 32	3 12 0
More of the same	115 2 16	
Ballyhome ½ Towne	186 3 8	4 1 0
Ballykeele	73 3 24	1 7 0
Ballymuleere	112 3 0	9 0 0
Ballynagarry	152 3 8	
Coolnegore	96 1 8	
Ffarrenleassery	173 3 8	5 2 0
Preists Land	141 0 0	
Leike	94 3 8	1 13 2
Clontuske	87 0 0	1 17 8
Cloney	86 3 24	1 16 0
Tubbercoppane and Dunluce Village	81 1 8	2 5 0
Ballysallagh	78 0 32	1 8 8
Portballintray als Portbell	66 0 32	2 2 2
Lissaneduffe	132 0 0	2 5 0
Gortnehigh	75 2 0	2 0 6
Mullaghmore	73 2 16	1 2 6
Creghbanny	83 2 32	1 16 0
Ballyhuntly	208 2 0	5 8 0
Island Carrick[1]	107 1 8	
Tullycapple	97 3 8	1 7 0
Ballylurgan 4 Qrs.	116 2 0	1 16 0
Parke	34 1 0	0 13 0
Ballynarris	129 0 24	7 2 0
Ballynass	101 1 8	
Ballyloughmore	282 3 24	2 17 4
Ballyloughbeg	141 0 0	
Glassnerine	152 3 0	1 1 11
Ballynagore	218 1 8	1 13 2
Urblerough	260 0 0	3 7 6
Castledenerick	124 2 2	1 17 9
Island Rosse	198 1 8	1 17 9
Malledobber	50 0 32	0 19 8
Ballyhome 1 Qr.	105 2 32	1 16 0
Carnebore	128 2 16	1 16 0
Mahebuy	11 0 0	
Ballybistock	183 2 16	1 3 6
Carnekogie	194 3 8	1 16 0
Lisscomon	199 2 16	3 7 6
Mahereboy	8 1 8	

1 CARRIG-RIADA.—This included the vast isolated rock, a little way off the coast, opposite the hill of Knocksoghy, and has been invariably but absurdly written in the Guide Books, *Carrick-a-Rede*; and still more absurdly interpreted the "Rock-in-the-Road": meaning, as they say, the rock in the road of the salmon when journeying westward to the net at Larrybawn. But the salmon evidently do not regard the rock in the light of an obstruction; for, on the contrary, they delight to linger around it as they pass. Carrig-Riada was the name originally employed to distinguish it as *the* Rock most remarkable in Dalriada; or it may have been at first so named as being in some way associated with the career of Carbery Riada, the founder of Principality.

	Acres.	*Sums Levied.*
Ballyloskey	421 2 8	
Ballyduffady	152 2 16	8 2 0
Island Woagh	81 0 0	
Coole	51 3 24	1 2 6
Knock Wallen	138 2 0	2 14 0
Carnuffe	104 3 8	1 11 6
Knockanbuy	64 2 0	1 7 0
Another Pt. of Same	63 3 16	1 2 6
Ballyraghan	142 2 0	3 3 0
Aghnecrossie	44 1 8	
Abberdoney and Carnforck	59 1 8	10 13 9
Carnecollough	368 1 16	
Inchgran	102 2 0	2 5 0
Stroan 2 Qrs.	195 2 0	4 10 0
Leverrey ¼ and ½	146 1 8	1 16 0
Qur. more thereof	56 3 32	0 11 3
Dromcottagh	129 2 0	1 7 0
Carnefoiek	124 0 0	1 7 0
Mullaghduffe	65 3 0	0 13 0
Ballynefay	154 0 32	1 7 0
Ballynefaddy	204 0 0	2 5 0
	53196 3 30	753 10 3

Sr. Martin Noell et als for Paymt of Debts.

Marquess of Antrim ye Reversion.

Carre Barro. (Barony of Carey).

Drumkett	47 3 0	
Drumcomon	44 1 0	
Crossalister	27 1 0	10 19 0
Bummemelloge	191 1 0	
Crisarch	146 0 0	
Glanackerine	140 1 0	
Dunards ¼ and ⅓	374 0 0	1 4 0
Ballyvoy ½ Towne	207 0 0	2 9 6
Ballyreagh ½ Towne	227 0 0	2 17 0
Bunargee ½ Towne	99 3 0	3 3 0
Acruell	16 1 0	0 13 6
Ballynagard called Drumnekelly	101 0 0	0 3 5
Bunaglen	203 0 0	1 1 4
Duncarbett	198 0 0	
Creggbane als Bruaghmore	237 0 0	5 7 5
Ffarne mack allister	14 1 0	
Coolenagappage 1 Qr.	96 2 0	
Downe 1 Qr.	105 0 0	
Mullendugane	106 2 0	6 0 4
Part of Roddings 1 Qr.	31 2 0	
Topland of Same	83 2 0	
Ballypatrick called Brumeine 1 Qur.	75 2 0	3 6 0
Other Qur. called Maghercloughy	164 3 0	
Ballynestraide	159 2 0	2 5 0

	Acres.	Sums Levied.
Ballylermine 1 Qur.	156 2 0	
Ballycloghagh and Corragh 1 Qur.	318 3 0	
Ardimony 1 Qur.	198 1 0	
Loughan 1 Qur....	190 2 0	9 19 0
Ten Acres of Ramacadine	77 0 0	
Twenty Acres of Farenmac Mallen	67 0 0	
Torre 2 Qurs.	337 0 0	4 4 5
Ballyocran	319 0 0	6 2 5
Turmacroghane 1 Towne	152 3 0	
Maghera Temple 1 Towne	87 0 0	
The Parcell of Lossett	121 3 0	1 16 0
Ballynagare other Qur.	91 0 0	
Ballyonan 1 Qur.	61 0 0	
Cullkeine 1 Qur.	126 0 0	4 19 0
Moyergitt	174 0 0	
Torrilosscan 1 Qur.	106 0 0	1 10 11
Moyergitt other Qur.	220 0 0	1 10 11
Corvally	170 0 0	2 17 0
Ardmoy One Parcell	39 0 0	
Athleake	350 0 0	
Kilbrobbert	86 0 0	4 16 11
Ballyvolly	270 0 0	
Drumnenine	165 0 0	
Drumholly	178 0 0	3 12 0
Towzare	174 0 0	
Ballynalagge 1 Qur.	113 0 0	
Other Qur. called Tobberbally	43 0 0	5 17 7
Magherimore 1 Qur.	138 0 0	
Drum William 1 Qur.	52 2 0	
Carnsamson 1 Qur.	51 1 0	6 19 0
Carncullagh 1 Qur.	138 0 0	
Killkeyne als Myerbane 1 Qur.	89 0 0	0 8 5
Carnemone 1 Qur.	8 0 0	3 15 0
Clogdumnory 1 Qur.	106 0 0	
Carnebane 1 Qur.	70 2 0	3 7 0
Drumargee	58 0 0	
Killgregg	216 0 0	
Altmamine	55 0 0	16 8 0
Home	7 0 0	
Tenements of Ballycastle	3 0 0	
The Castle Parke	6 1 0	
Drumsisske	85 0 0	
Lealand	43 0 0	1 7 0
Gortetrumine	56 0 0	
Carnduffe 1 Towne	82 2 0	11 16 0
¾ of Novilly called Gortmadre	55 0 0	
Clare and Carncony	231 0 0	
Portbritis	15 0 0	
Tunoshiss Concealed Land	9 0 0	0 3 1
Broom Towne	460 0 0	
Cape Castle	106 0 0	
Cloghcorre 1 Qur.	338 0 0	

	Acres.	Sums Levied.
Rathmonea Parcell	26 3 0	1 7 0
Legeorre 1 Qur.	184 1 0	3 3 0
Braughgamon	119 0 0	
Glassaghie 2 Qur.	171 3 0	3 15 5
Magherenhere 1 Qur.	139 1 0	2 6 8
Maghere Castle 1 Qur.	131 1 0	2 5 0
Crogenie 1 Qur.	92 1 0	1 7 0
Lemneghmore 1 Qur.	37 2 0	2 5 0
Lemneghbegg 1 Qur.	133 3 0	2 0 6
Curasheskin 1 Qur.	166 1 0	4 1 0
Ballynoe 1 Qur.	78 3 0	
Templeastragh	87 2 0	1 13 2
Cregglappan	67 2 0	1 2 6
Creganagh and Knocknagarvin	104 1 0	4 10 0
Ballinlea 1 Qur.	132 2 0	3 19 11
Proluske 1 Qur.	58 3 0	1 7 0
Tobberkeigh	85 3 0	2 0 6
Croghmore 1 Qur.	78 0 0	1 16 0
Cregnemaddy	108 0 0	2 0 6
Ballyeglough Qur.	171 0 0	4 13 4
Island MacAllen	54 1 0	1 8 8
Croghbegg 2 Qurs.	214 0 0	3 15 5
Moyreighmore 2 Qurs.	135 3 0	4 19 0
Moyreighbegg 2 Qurs	194 1 0	3 6 5
Lisnegrinoge 2 Qurs.	219 0 0	3 19 11
Brunegree 1 Qur.	60 3 0	1 19 11
Lissbrenine Grogh	140 2 0	3 19 9
Shanvally 1 Towneland	577 0 0	0 9 0
Carneheirke 2 Qurs.	189 2 0	3 19 6
Ballymoge 1 Qur.	138 0 0	5 11 4
Ardoughtragh 1 Qur.	186 0 0	
Stradkillin	113 0 0	1 16 0
Maghereboy	64 0 0	3 7 6
Donaghmore	91 3 0	
Ballyleney	48 3 0	
Carnside 1 Qur.	95 2 0	5 15 0
Ardetragh	108 0 0	
Lisserlasse 1 Qur.	112 3 0	2 0 6
Tandow 1 Qur.	121 0 0	2 0 6
Clogher Towneland	288 0 0	3 12 0
Casslanegree 1 Qur.	134 2 0	5 11 4
Killcubbin 1 Qur.	72 2 0	
Ballyalaghty 1 Qur.	68 3 0	2 0 6
Ballyntoy	456 0 0	2 5 0
Ballintaylor	56 2 0	1 7 0
Mullaghduffe	72 1 0	3 16 6
Tynene Robart	135 1 0	
Ballany 1 Qur.	81 0 0	5 7 0
Acernagh 1 Qur.	92 0 0	

	Acres.			*Sums Levied.*		
Killault 1 Towne Land	173	0	0			
Ballyneagh 1 Towne Land	179	0	0			
Ballyvergan 1 Towne Land	169	3	0			
Killpatrick 1 Towne Land	294	0	0			
Ballygill 1 Town Land	170	0	0			
Ballykerry ½ Townland	120	0	0			
Keawramer	18	0	0			
Parcel of Messon	101	0	0	83	8	0
Tulloyhore	144	3	0			
Gortanillagh	264	0	0			
Finercagh als Towaghreagh	156	0	0			
Crumogt 1 Qur.	98	2	0			
Altrasagh 1 Qur.	149	2	0			
Killeroe ½ Town Land...	323	3	0			
Dimane	52	1	0			
Knockans	103	0	0	1	2	6
Mimadoy 1 Qur.	336	1	0	1	16	0
Strnangallmore	40	3	0			
Braum als Breeme	204	0	0	1	12	8
Clegine...	104	0	0	1	2	6
Bunshamlong and Tulloughpatrick	659	1	0	4	10	0
Killmcomeoge	167	0	0	1	7	0
Killetragh ½ Towne	284	0	0	4	10	0
Kiltillutragh	136	0	0	0	13	6
Killincole	121	2	0	1	16	0
Island Carde 1 Qur.	115	0	0	0	18	0
Monester ½ Town	155	0	0	4	1	0
Lissnegett ¼ of Monester	43	0	0			
Carnekeene	123	0	0	5	12	6
Lissmarerty 1 Qur.	65	0	0			
Massess 1 Qur.	151	2	0	2	17	5
Carkclough als Carnecloughane	55	0	0	0	13	6
Carnereagh	173	0	0	2	5	6
Carelolus 1 Qr.	118	0	0	0	14	1
	22636	1	6	£311	1	4

From the foregoing List it will be seen that many of the present names of townlands in former times were not used as such, although they were no doubt well known in connection with subdivisions. On the other hand, this List exhibits the names of many leading divisions of land in each neighbourhood which are now merely local names, applied to small portions of townlands, and, in many instances, to single farms. The parish of Ramoan, in this respect, may be taken as a fair illustration of the whole district. In 1663, the names Aghaleck, Ardagh, Ballydurneen, Carneatley, Doonfin, Drummans, Gortconny, and Mullarts, were not applied to leading divisions in this parish, although they are now used as names of Townlands. On the contrary, this old List preserves the names of Altmamine, Howme, Lealand, Gortetrumine, and Portbritis, which are now obsolete, or applied to very small subdivisions.

[1] These fifteen subdivisions were situated in the Island of Rathlin.

James and Bernarda Stewart left one son, Archibald, who married a daughter of Sir Toby Poyntz ; and one daughter, Mary, who became the wife of Richard Dobbs.[1]

In the year 1653, the leading Presbyterian families in the counties of Antrim and Down were threatened, for a time with serious inflictions by the Commissioners of Cromwell's Rump Parliament. The Presbyterians at this time cherished monarchical principles of government, maintaining that the authority of Cromwell was a sinful usurpation. For this they were summoned to Carrickfergus, and required by the Commissioners to take an oath called the Engagement, by which they would have abjured or repudiated the Government of Kings, Lords, and Commons. The Presbyterian gentlemen loyally and resolutely refused to comply, and expecting their refusal, the Commissioners had previously made arrangements for transporting them and their families, *en masse*, from their homes in the North, to certain districts throughout the province of Munster, which had been depopulated by war. Proclamation to this effect had been actually made at Carrickfergus, and transports were prepared, and lying off that place, to carry the Northern Scottish settlers into the South ; but, fortunately for them, the Rump, from which the Commissioners drew their authority, was suddenly dissolved, and the Presbyterians were allowed to remain in their chosen homes. Among the families thus threatened with removal, we find the following names of several Stewarts residing in the parish of Ballintoy, and throughout the Route, viz. :—Major John Stewart, Captain James Stewart Captain Alexander Stewart, Alexander Stewart, sen., Lieutenant Thomas Stewart, and Quarter-master Robert Stewart.[2]

1 Her eldest son, Arthur, was born at Girvan, in Scotland, April 2, 1689. This Arthur Dobbs was author of several works which were much read and appreciated at the time of their publication. He wrote an essay on the *Trade of Ireland*, a treatise on the *Probability of a North-West Passage to India*, and an account of *Captain Middleton's Voyage to Hudson's Bay*. By his solicitations and advice the Government sent out two vessels in 1744 to find out, if possible, the tantalising North-West Passage. In 1753 he was appointed Governor of North Carolina, and died in his government, at Castle Dobbs, Cape Fear, near Brunswick.

There were at least two other instances of intermarriage between the families of Stewart and Dobbs. Conway Richard Dobbs married Anne Stewart, daughter of Alexander Stewart, about the year 1752 ; and Francis Dobbs, the well-known orator and prophet, married Jane Stewart, daughter of Alexander Stewart, surnamed Graceless, in the year 1773.

2 Besides the Stewarts, the following are the names of other Presbyterian landholders in the Route who were to be expelled from their homes :—Lieutenant-Colonel Robert Kennedy, Fergus Macdougall, John Macdougal, John Boyle, John Getty, James Maxwell, Captain Marmaduke Shaw, John Henry, Cornet Robert Knox, William Hutchin, Robert Henry, Alex. Scott, Lieutenant James Moncrief, Robert Harrute, Andrew Rowan, Thos. Boyd, Samuel Dunbarr, Alexander Delap, Adam Delap, Anthony Kennedy, Major Hugh Montgomery, Cornet John Gordon, Captain John Huston, Lieutenant-Colonel Cunningham, John Bell, Adam Boyd, John Reid, Lieutenant Archibald Campbell, John Peoples, —. Cathcart, Captain Archibald Boyd, and Captain John Robinson.—See Dr. Reid's *History*, vol. ii., p. 473.

There are numerous respectable families of tenant-farmers throughout the Route at the present time of the Gettys, Scotts, Bells, Knoxes, Boyds, Delaps, Campbells, Cunninghams, Cathcarts, Hustons, and Robinsons, the descendants, no doubt, of those whose names appear on the list of 1653.

The Major Hugh Montgomery named in the above list, held freehold property in Moyarget, parish of Ramoan. He was a member of the great Ayrshire family, of whom the Earls of Eglinton are the modern representatives. This Hugh Montgomery is not mentioned in the well-known and very curious record entitled *The Montgomery Manuscripts*, but the author of that Record states that many branches of the Montgomery family settled in Ulster were unknown to him, and, consequently, unnoticed in his collections. Major Hugh Montgomery, of Moyarget, left a son, also named Hugh, who died in 1719, and was buried in Ramoan churchyard. The latter left two sons, Hugh and Alexander. Hugh, who was heir to the family property, sold the greater portion of it to John Wilson of Carrickfergus. He left also two sons, Hugh and Alexander. Hugh sold the remainder of the freehold in Moyarget, engaged deeply in business, and was unsuccessful. For some years before his death, which occurred in 1806, he lived in the family of his relative, the late William Hill, of Moyarget. His brother, Alexander Montgomery, was an officer in the 111th regiment of foot, of which Hugh Percy, Lord Warkwork, was Colonel. Montgomery's commission is dated October, 1761, and bears the autographs of George III., and also of his distinguished minister, George Grenville.

The first Alexander Montgomery, above mentioned, lived and died in Moyarget, leaving one daughter,

Archibald came into possession of the Acton Estate, County Armagh, in right of his wife.[1] This property consisted of about 5,000 acres, and added very materially to the influence and position of its new owner. His two sons, Archibald and Alexander, were considered as among the leading gentry of the county, and, indeed, of Ulster, at the commencement of the eighteenth century. Archibald was a clergyman, and in early life served as chaplain to one of Queen Anne's regiments in Spain. On his father's death he succeeded to the family estates, and became at once landlord and Rector of Ballintoy. He married a daughter of Robert Vesey, Bishop of Tuam,[2] and this lady had only one child, a son and heir, who unfortunately perished by an accident in his youth.

A MS. written between the years 1780 and 1790, by the Rev. Dr. Stone, rector of Culdaff, County Donegal, and afterwards possessed by the family of the late Guy Stone, Barnhill, Comber, County of Down, contains the following notice of Dr. Stewart, and of the melancholy accident by which he lost his only child :

"There were some remarkable occurrences in the life of the late Dr. Stewart, of Ballintoy, which may be related here. He was chaplain to a regiment which was sent with the army under the command of the Earl of Peterborough to Spain, in the reign of Queen Anne ; when he returned to Ireland he resided in Ballintoy, where he was possessed of an estate, and was presented to the Rectory of that Parish, and afterwards promoted to the Chancellorship in the diocese of Connor, on the death of the Rev. Jasper Brett. He married a Miss Vesey,

Rose, who married William Fullerton. Their daughter, Mary Fullerton, married Adam Hill, of Moyarget, and their son, William Hill, of the same place, died in 1854, at the age of eighty years. The writer of this account was a son of William Hill.

The Wm. Hutchin of the above list was ancestor of the Hutchinsons of Stranocum and Ballymoney. His lineal descendant and eldest heir male was Hutchinson of Ballymoney. In Derrykeighan church-yard there is an old Tablet intended to mark the grave of his wife, the inscription describing her as "A : FAITHFUL : SISTER : IN : THE : LORD : SOMTYM : WYFE : TO : WILLIAM : HUTCHIN : OF : STRANOCUM." This simple announcement is inscribed in Roman Capitals, without date or other information respecting the departed, but the good lady whom it commemorates was Mary Anne Boyd, grand-mother to Archibald Hutchinson, of the Inner Temple, who, as an eminent lawyer, accumulated an enormous fortune, which he bequeathed to be divided, at a long interval subsequent to his death, among all his known relatives to the fifth degree. Two distributions under this will have long since taken place, but a considerable sum still remains to be divided.

The testator's arrangement in this case was found to be impracticable, as involving immense trouble and very great expense. There soon appeared such a vast multitude of claimants that the distribution or diffusion of the money amongst them would have given to each but a very insignificant amount. A legal enactment was, therefore, obtained by the trustees, restricting its distribution to the first and second generations of the testator's connections, and thus virtually dividing it amongst the Hutchinsons and Stewarts themselves.

On the list of 1653 there are the names of two Kennedys, Robert and Anthony, which shows that although this family had alienated extensive landed property to the first Earl of Antrim in 1635, it continued to occupy a respectable position in 1653. Of the Kennedys in the Route, no doubt, was the Rev. Anthony Kennedy, Presbyterian Minister of Templepatrick, from 1646 until 1697. A tombstone in the old burying-ground of that village testifies to his faithful pastoral character and labours during the long period of 51 years. He was probably son of Anthony Kennedy, of Balsaragh, who died in 1620, and was interred, as already stated, in the old church-yard of Billy, near Bushmills. There was in 1865 an Anthony Kennedy, a blacksmith, living at Balleny, not far distant from Turnarobert, the original place of settlement of this family in Antrim.

The Henrys of the above list had dropped the Mac from their surname, which probably they had come to regard as a vulgar prefix, but which indicated their descent from a Sir Henry O'Neill. They occupied landed property in fee at Bravallin, near Ballymoney. Members of this family suffered heavy losses in 1798, having taken part in the insurrection of that year.

1 "At Curriator, Lieut. Sir T. Poyntz possessed a tract of land, with a bawn of eighty feet square and a house. On this he erected another bawn, one hundred feet square, and a brick and lime house. This appears to have been the first settlement at Poyntzpass."—Stewart's *History of Armagh*, p. 640.

2 This lady was grand-daughter of Thomas Vesey, sometime Presbyterian minister of Coleraine. He was the first person in that town to accept the "Covenant," acknowledging the "sinfulness" of the "Black Oath" which he had previously taken, and denouncing the "cursed course of conformity." Not long afterwards, however, he quarrelled with his Presbyterian brethren by endeavouring to establish a Presbytery or Route in opposition to that of Carrickfergus, which then (1650) managed all important matters connected with Presbyterianism in Ireland. His son, John Vesey, became chaplain to the Irish House of Lords, and died Archbishop of Tuam.—See M'Skimmin's *History of Carrickfergus*, pp. 54-55 of 3rd edition, 1832.

of the family of Bishop Vesey ; they were married near twenty years before his wife conceived of child, and was delivered of a son. Being solicitous to strengthen the constitution of this only child of their old age, they had it bathed in a large vessel of cold water for several mornings. Mrs. Stewart, the widow of Ezekial Stewart, of Fortstewart, being at Ballintoy, undertook the office of bathing the child ; and having dipped the child two or three times in the water without sufficient intermission for the child to recover its breath, he was wrapped in a blanket to be conveyed to the nursery ; when the blanket was opened he was found dead to the astonishment and grief of the family."—*Ulster Journal of Archæology* (Old Series), vol. vi., p. 107.

This sad affair occurred in the Castle of Ballintoy, which stood near the church, and the lady visitor who unfortunately volunteered her services on the occasion was the "daughter of the Rev. Dr. Charles Ward, of Mountpanther, in the County Down, and great-grandmother of Sir James Stewart, Bart., of Fortstewart, in the County Donegal." The death of this child occurred about the year 1735. The same MS. contains also the following passage :

"Another remarkable incident relating to this Dr. Stewart in his old age :—He was travelling to Dublin and taken ill with the small-pox by lying in a bed on the road where some person had lately lain sick of the same disorder. However, he recovered of this contagious disease at a very advanced period of old age. Dr. Stewart's estate of Ballintoy descended to his younger brother's son, a minor, who was afterwards distinguished by a name in a ludicrous farce wrote by his mother, that of Roderick Random. His son now possesses the Estate."

(To be continued.)

Armorial Sculptured Stones of the County Antrim.

By FRANCIS JOSEPH BIGGER and HERBERT HUGHES.

(Continued from page 104.)

Rashee Parish Churchyard.

ALLEN.

Here lyeth
THE body of John
Allen Who de
-parted this life IAN 17th
1788 aged 67 years

ALLEN (?)

Here Lyeth
. . . . . of Hugh
. . . . . Who
. . . .

1734 Aged 78 years. Also his
Wife Elizabeth Aresbal Who
died Decbr y 10th 1723 aged
56 years

The motto and mantling of these arms are quite worn away, as is the name, which we take to be "Allen," from the similarity of the arms to those on the former stone, and to those given in page 41.

KIRKWOOD.

Here lyeth
THE bo -dy of
Agness Hanna
Who di ed May
23rd 1771 aged 48
years wife to Nathl Kirk
-wood also his son Willm
Who died May 26th 1787
aged 27 years & Martha
his daughter died Sep 2d
1789 aged 18 years. also
Jnº 21st Febry 1791 aged 22 yrs
also their father Nathaniel
Kirkwood 4th July 1801 aged 72
yrs Also Wm Kirkwood his grand
son 20th Augst 1800 aged two
yrs and six months

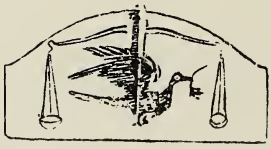
HOUSTON.

Here ly eth THE
body of Robert
Houston who
parted this
life 29th of March 1700
aged 60 years

HUME.

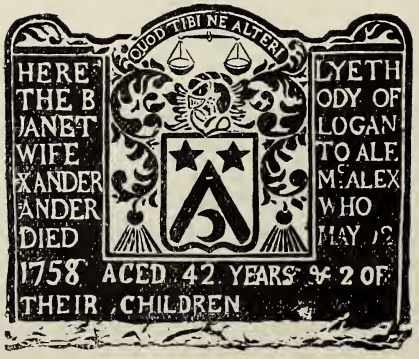
In Memory of Agness
Logan who died
12 June 1803 aged
55 years wife to
John Hume And their
daughter Janet
Hume who Died 8th
Aug 1802 aged 15 years

ALEXANDER.



Erected
by
Martha Alexander
in memory of
Her beloved Husband
Conway McNiece of Cogry
Who died 21 November 1863
Aged 70 years

MACALEXANDER.



This is a name from which the "Mac" has now been dropped. The name was often pronounced "Macalshinder," as it is in Scotland. The previous stone depicts, in a decorative way, only the scales, with the addition of a dove, but it is evidently an adaptation of the crest. The "Mac" is omitted.

MACLELLAN.

Here Lyeth
ye Body of Rob
ert M'C Lellan
of Belly na Shie
who Died Aug ye 19th 1751
Aged 67 Years also his First
Wife Margret McAlexander Who
Died Jan 5 1741 Aged 58

ORR.

HERE LIETH
the Body of John Orr
Who depd this life Augus
ye 8th 1762 aged 44 years
Also Elizabeth Todd his
wife 4th Septr 1781 aged 52 yr
And her 2nd Husband Jno Kirkwood
9th Marh 1786 Aged 63 years
Also Elizabeth Kirkwood alias
Gilmer died 31st Decr 1848
aged 82 years.

This stone stands between the two Orr stones.

Here Lyeth the Bo
ody of John Archb
eld Who departed
this life Agost^e y
3rd day 1719 and 66
years of his age
Liquis his wife Ma
rgret Alland who
departed this life
October the 28 1767

Here lyeth
the Remains of JOHN ORR of Green
Castle Gen^t who departed this life
the 30 Decr 1784 Æ 67 years
Also
his son MR JOHN ORR who departed
this Life the 8th Novr 1802 Æ 30 years
Also AGNESS ORR his wife who departe^d
this Life the 1st June 1801 Æ 24 years
Also JOHN SERVICE who died
25th January 1880 aged 28 years.
And his wife Jeny who died
23rd August 1881 aged 24 years.

WHITE.

Here lyeth THE
body of Matthew
White who departed
This life 24th M^ch ar
1786 aged 26 years

Raloo Parish Churchyard.

BLAIR.

Here Lyeth
The Bo dy of
Samuel Blair
Who died
March The 20 1754 Aged
87 Years

BLAIR.

Here lyeth
the bo dy of
William Blair
who de parted
this life May 26th
1788 aged 73 years
. . . . . .
. . . . . .
. . . . . .

BLAIR.

Erec ted by
Thom as Bla
ir in Memor
y
of his son
John Blair
who departed this life
on the 28th of may 1845
Aged 26 . . . .
. . . . . .

CRAIG.

Here lyeth
THE body of Robert
Craig who di-
-ed Mar 4th 1777
aged 14 years
also William Craig who
died Jan 24th 1787 aged 11
years. Also Jannet Craig
who died 18th February 1816
Aged 78 years. Also her husband
Ephraim Craig who died 9TH
January 1817 aged 82 years

CRAIG.

Here Lyeth
ey Bod y of
Robe ert Cra
ig who died
Mar 19 1739
Aged 43 years & William Cra
ig who died Aug 24 1755
Aged 18 years Also Elizabeth
M'Dowal who died Mar 1783
aged 78 years

CRAIG.

Here lieth
the body
of Franci
Crai g who
De partd
this life the 17th of
March 1771 aged 70 Years

. . . .

CRAWFORD.

Here ly- eth the
Body of Anne
Drummond who de
parted this life Mar, 13th 1789
Aged 71 years late wife to
Patrick Crawford of Raloo who
also departed this life May 22d
1801 aged 83 years

CRAWFORD.

Erected
to the memory of
Matthew Crawford
late of Raloo who Departed
this Life the 24th of May 1814
aged 54 years

FINLAY.

Here lyeth
the body of
Martha Finley
Who departed
this life
decemr the 7th
1814 aged 64 years

GORDON.

Here Lyeth
the bo dy of
John Gordon
who died in
1710 . . . .
. . . . .

JAFFREY.

Here ly eth the
Body of Elizabeth
Jaffrey who died
8th July 1775 Aged 44
years wife to David Jaffrey
. . . . . .
who died 17th January
1814 aged 98

KNOX.

Erected
to the memory of
Ephriam Knox
who departed this
life the 12th of October
1820 aged 31 years

LOCK.

Here lyeth the Body of Thomas
Lock Who Died March ye 4th 1753
Aged 60 years

LOCK.

Erected to the
memory of
David Lock
late of Ballyvallough who
Departed this Life the 27th of
June 1818 aged 65 years

NICKLE.

Erected
in Memory of James Nickle
who Departed this life
the 13th april 1807 40
years.

The motto is worn away.

MacDOWELL.

In memory of Margaret
Craig who departed
this life 23 Dec 1800
aged 61 years wife to
John McDoo will

The said John McDowill depar
ted this life 28th April 1828
Aged 87 years

ROBINSON.

Here lyeth
the body
of David
Robin son
Who died
May the 22d 1765 aged
82 years . . .

. . . .

. .

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The editor will be pleased to receive any notes relating to the history, etc., of the families whose arms are given, for embodiment in the concluding notes to these articles.

(To be continued.)

The History of Tynan Parish, in the Arch-diocese of Armagh,

With notices of the O'Neills and other territorial families, the parochial clergy, ecclesiastical remains, and copies of documents relating to the district.

By the late Right Rev. WILLIAM REEVES, Bishop of Down and Connor and Dromore.

(Hitherto unpublished.) *(Continued from page 115.)*

[The manuscripts of this work have been placed in the hands of the editor by the governors of the Armagh Library, and by Sir James H. Stronge, Baronet, of Tynan Abbey. Fortunately, the work was almost completed by the late bishop; nevertheless, the editor craves the indulgence of the reader for any errors which may creep into the text, and for the arrangement of the matter. To follow in the wake of Dr. Reeves, and not fail, is no light task.]

THE year following, Doctor Henry Ussher was confirmed by patent of James I, dated 6 September, 1610, in the lands of his see, among which the following are found:—In the territory of Clynawly Kirockinagh (now Knockaneagh), Cavanapollany (now Pollnagh), Anaghnahanagh (now Annaghananny), Anaghmointercasilly (now Annagh and Drumgolliff), Ballineforrah (now Foyarr), and Ballyturry (now Turry). Also in the barony of Toghrany, Bragha, and Mucklagh (now Fairview or Mucklagh), balliboe; Lemnagora and Adergoule (now Lemnagore), balliboe; Levallymollaghard (now Mullaghard and Lebane, sub-denominations of Tynan); Ballyoreagh (included in Tynan),

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DONALD MacCASSAIGH'S USURPATION.—*Note to part II., page 112.*

Usurpation of Vicarage by Donald MacCasey.—The following is its history—interesting in its bearing upon the nature and dignity of the office of Prior. On the 17 May, 1430, David O'Kellachan, a canon of Armagh, who had been elected by the *Colidei* to the Priorate of Tynan, presented himself to the primate for confirmation. He had been perpetual vicar of Tynan; and the primate, at the request of the dean and chapter, granted him a dispensation to retain it, because, 1°, the emoluments of the Priorate were not sufficient to maintain him, and, 2°, his predecessors for a long time had held benefices together with the cathedral appointments.

Towards the end of 1442, Donald MacCasey, rector of Tyhollan (Diocese of Clogher), represented at Rome that the office of Prior of Culdees was incompatible with a benefice having the *cura animarum*, and obtained a decision that the vicarage of Tynan, being unlawfully occupied, was vacant. According to Canon Law the appointment rested with the Roman Court. On the 28 February, 1443, Eugene IV. addressed a letter to the dean of Armagh, and Arthur and John MacCathmayll, canons, ordering them to remove David O'Kellachan from the vicarage of Tynan, and instal Donald MacCasey, who was permitted to retain Tyholland and to hold two other vicarages. Arthur MacCathmayll, as commissary, proceeded to execute this order In the house of John Flavius O'Neill, at Caledon, he declared the vicarage vacant, and Donald, on bended knees, received investiture. Having no seal of his own, he borrowed for the occasion the seal of Eugene, abbot of Clones. In fulfilment of his commission, he pronounced censures against all contraveners of the arrangement, not excepting the Ordinary himself.

The deposed prior appealed directly to Rome and tutitorially to the archbishop. On the 24 July, 1445, the primate took up the case in his court at Armagh. His object was to determine the *question of fact*, viz., whether the office of prior was *merely an office* or a dignity *cum cura animarum*. After examining many witnesses and going fully into the case, the primate decided that the *Priorate* was not incompatible with the *cura animarum*.

O'Kellachan's proctor at Rome, John White, died 13 October, 1445, and in consequence the prosecution of the suit was considerably delayed. It came up in 1447, and Nicholas V. referred it back to the primate. His mandate was presented by the prior's *proctor* on the 23 March, 1448, and on the 16 November in the same year the primate gave his definitive sentence, declaring Donald MacCasey's title null and void, and condemning him to pay all the costs. MacCasey was anxious to appeal; but the primate, as we learn from his letter of the 16 December, 1448, to the pope, refused to accept his appeal on the ground that it was frivolous.

J. E. MacKenna.

Gortmologh (now Gortmalegg), two-thirds of a balliboe; Ballycoyd (now Cooey), Levallylessagh (now Lissheagh or Mount Irwin), half a balliboe; Sessiaghleley (now Dillay), one-third of a balliboe; and Clontycarty-itragh (now Clontycarty).

Doctor Henry Ussher died in 1613, and was succeeded by Dr. Christopher Hampton, who was also confirmed by patent of James I., dated 25 February, 1615, in the possession of the see, wherein these lands are recited under the same names. A new patent, which was granted to him, 16 July, 1620, repeats the same denominations.

But it would seem that these recitals were not considered sufficiently explicit under his successor, the celebrated Dr. James Ussher; for, on the 9 of September, 1633, an inquisition was taken at Armagh of the Primate's possessions, which entered more into detail, and has put on record the names of sub-denominations which had not been previously noticed, and of which, though some are still locally preserved, the greater number have been forgotten. This inquisition, having recited the denominations set out in the former inquisition of 1609, further finds that the archbishop and his tenants were seized in Clanaule, among others, of Knocknieagh, Caranapellany, Anaghnahanagh, Anaghmointercassilye, Ballyneforragh, Ballyturry, etc. "The said lands in Clannaule are found by these names: Tury, 1 balliboe, containing Sryaghaddie; Annaghmuntercassilie, 1 balliboe, containing Derryneecloive, Tawnareyghin, and Drumgolve; Annaghnanenagh, 1 balliboe, containing Corneesholg and Brackaghmore; Cavanapallanagh, 1 balliboe, containing Derryhenna, Mullaghneehowla, and Coolerush; Knockineagh, 1 balliboe, containing Aghrycarbe and Coolereymonye; Noire, 1 balliboe, containing Stramoddymoile, Knocknimuclogh, and Neybagh.

"The said archbishop and his tenants in the territory or precinct of Tynan, within the barony of Toranye, are in possession of these lands following; viz., Bragha and Mucklogh, Lemnagora and Adergowle, Levallymollaghard, Ballyvcagh, and Gortmolagh *alias* Gortmoleigh, Ballycoye, Levallylessagh, Sessiaghleley, Clontichartieitragh, Drumconneree, Lisseagh, Laynevann, and Mallaghard. These lands in the territory of Tynan are in the possession of the said archbishop and his tenants by the names following; viz., Lissheagh, Lilleycoye, Enagh, Leybane, Mullaghard, Drumconor, Sraglas, Mucklagh, Dorshiboylie, Lissreagh, Linnegore, Uttloghan, Taghamore, Clonticartie-oughtra, Kappie, Gortmoylegg, Clontiertie-itragh, Annaghneerapp, Tearenee-sillagh, Cavancooye, Tearenee miskie, Teareoneyagh, Cloneorarlye, Tullywoona, Mully-Imulchillie, Sraneneegnoidatt, Sraneneegarbud, Naerunnyatt, Nawlegart, Lisnecorkillye, Shaneknocke, Aghnahunshon, Preagh, Tawnaghbullganagh, Tivenemony, Aghnaclosh-Iley, Aghneeleske, Shanmullagh, Clonscribagh, Edrowell, Aghneylinney, Tullalis, Tawnaghleene, Sraboyltee, Ballneeknawe, Mully-Irgoell, Kealeogoneebrocke, Browaghneynaw, and the hill of Tynan whereon the church standeth, and all the garden plotts, backsides and houses thereupon."

This inquisition was made the basis of a fresh charter, which was granted by Charles I. to Archbishop Ussher, 28 June, 1634, in which all these names of denominations and sub-denominations are recited exactly in this form and order. And it is a very curious record, as showing the extreme minuteness of sub-division that existed at that period, which had a descriptive Irish name for almost every field. Under the nineteen townlands which it sets out, it adds the names of sixty-four sub-denominations. And it is further interesting, as preserving in these minor divisions some of the names which are recited in the patent of 1445, and which are not elsewhere recorded.

But to return to the period of the Plantation of Ulster, we find in a rental of 1615 the following to be the disposition of the see lands in this parish at that date:

I.—In the Territory of Clonalle.

1. Conn McTurlo O'Neale, tenants of four balliboes, in the territory of Clonalle, called Annanannagh, Cavan-na-Pallanaugh, Knock-I-nee, and Ballynefarra, for the term of the primacy, at the rent of £22 per annum, rendering yearly 2 oxen of two years old, 4 fat muttons, 8 hens, 2 fat hogs, 2 barrels of barley, 2 barrels of oats, and four-score loads of wood.

2 Connor O'Donnalan, tenant of one balliboe called Annaghmyntercashell, for the term of 21 years, at the rent of £7, rendering yearly 1 ox, 2 muttons, 4 hens, 1 fat hog, 1 barrel of barley, 1 barrel of oats, and 40 loads of wood.

3. Patrick Oge MaCrorye (formerly Art O'Fyn), tenant of one balliboe called Torry and Shracady, for the term of the primacy, at the rent of £6 a year, rendering annually 1 ox two years old, 2 fat muttons, 4 hens, 1 fat hog, 1 barrel of barley, 1 barrel of oats, 40 loads of wood, and as a heriot, his best beast.

II.—In the Territory of Tynan.

1. Robert Cowell, Esq., tenant for a term of 60 years of four balliboes; viz., Mullagh, Brackagh, Levalliewollaghan, at £20 a year.

2. Donnell McCasey, tenant of one balliboe, called Levallelessagh, 2 sessiaghs, and sessiagh Lely, at £6 a year.

3. The Natives; viz., James and Toolo MacCasye, Shane and Donnell, tenants of one balliboe, divided into sessies, at £6 a year.

Here for the first time appears an English tenant on the estate; namely, Robert Cowell, who had a short time previously come in as the occupant of the best portion of the herenach lands, while the old Irish tenants were obliged to be contented with Levallylessah, now Mount Irwin, and sessiagh Lely, now Dillay. He was also a pensioner of the State; for we learn that on the 16 of May, 1615, the daily pension of eight shillings Irish was surrendered by Robert Cowell of Tynon, in Armagh county, gentleman; and that on the

20th of the same month a daily pension of a like sum was granted to Lieut. Robert Cowell.[1]

In 1622, a return of his see lands was made by Primate Hampton, in which the Tynan portion is thus described: "The territorie of Tynan contaynes 6 townes. Robert Cowell Esquire holdeth 4 townes of the above mentioned territory, and two townes in the territory of Clonale for 60 years; to pay £5 Irish for a herriot; to build three English like houses; to finde a light horse and man for his Majesties service. The rent is £31.

"Item Donnell MacCasy holdeth one towne for 31 yeares; to pay his best horse or beast for a herriot; to build a faire coopled house. He cannot alien sell or dispose his estate but with the license of the bishop or steward. His rent is £6.

"Item Andrew Twitchin Gent. holdeth one towne for 60 yeares; to pay £2 for a herriot; to build a fayre stone house within the towne of Armagh; to find a light horse and man for his Majesties service."

Donnell MacCasey died before 1628; for in that year his son, James Boy MacDonnell MacCasey, appears as tenant. He is the last of the hereditary herenachs who appears on record; and the wars of 1641 probably brought their connection with the see estate to a close.

The name of Cowell also disappears at an early period; for, before 1628, Hugh Echlin became tenant of Robert Cowell's late holdings. It is most likely that this transfer occurred through the marriage of Echlin with Magdalen Cowell, who, it seems, was daughter of said Robert. Hugh Echlin was a younger son of Dr. Robert Echlin, Bishop of Down and Connor, a Scotchman of the family of Pittadro, in Fife. Margaret, sister of this Hugh Echlin, was married to Dr. Robert Maxwell, the Rector of Tynan from 1624 to 16—, and Bishop of Kilmore; and Henry Maxwell, his brother, founder of the family to Finnebrogue, was married to Jane, another sister. This Hugh, and his elder son, Robert, then a lad of eleven or twelve years of age, were put to death, at Armagh, in the wars of 1641. When tranquillity was restored, Magdalen, his widow, resumed possession, and died in the reign of Charles II., leaving her son, Hugh Echlin, as her and his father's heir to the property.

In a rental of the date of 1676, Echlin's holdings are thus recited:

"Hugh Echline, the son of Hugh Echline, the present tenant of Brackagh, Mucklagh, Levallywollaghard *alias* Lebon, Mollaghard *alias* Mullaghard, Dartan-kye and Dromconner, Ballureagh, Gortimallagh *alias* Gortmolegh, Ballycoyd *alias* Quoy, Enangh, Lemnigora and Aldergoole *alias* Adergoole, Cappy, the Connigree, Mullonikille, Tullevana, Cavanballiagh and Cabragh *alias* Cavanballiaghie, Sessiagh-Derry, with a water mill erected on the premises, and liberty to build such other mills as he shall thinke fitt; all in the territory of Tynan and barony of Toorany, held from 14 July 1634 by

1 *Cal. Pat. Jac.*, i., p. 279a.

lease for 60 yeares, made by Primate James Usher, at £60 with one light horseman to attend the Primate, payable quarterly." He also held, at will, one moiety of Levallylessagh and Lessioghlelye (now Lissheagh or Mount Irwin), at £6 a year.

The system of annual renewal did exist then, and 51 years of the 60 years' lease had run out, when the tenant presented to Primate Boyle the following petition for a renewal :

"To his Grace Michael Lord Archbishop of Armagh, etc., and Lord Chancellor, the humble petition of Hugh Echlin of Tynan, Esquire, humbly sheweth :

"That Primate Usher, by his indenture of lease under his episcopall seale, bearing date the 14 day of July A.D. 1634, did demise and set unto your petitioner's father, Hugh Echlin, deceased, the townes and lands of Brackagh, Mucklagh, Levally-Mullaghard *alias* Lebon, Wollaghard *alias* Mullaghard, Dartanrye and Dromconnor, Ballycreagh *alias* Ballybreagh, Gortmullagh *alias* Gortmelagh, Ballycoie *alias* Quoy, Enangh, Lemnigora and Aldergoole *alias* Adergoole, Cappy, the Conigree, Mullonikille and Tullevana, lying and being in the territory of Tynan, barony of Toorany, and County of Ardmagh ; Cavanballiagh and Cabragh *alias* Cavan-Balliaghie, Sessiagh-Derry and Cabragh, with a water mill and liberty to build more, lyinge and beinge in the territory of Clonaule, parish and county of Armagh.

"The moiety of Lewelly-Lessagh and Sessiogh Lelye, lyinge and beinge in the parish of Tynan, and County of Ardmagh aforesaid, for the terme of sixtie yeares under the yearly rent of sixty-six pounds sterling, payable quarterly, with the usuall covenants. That the petitioner's said father, by virtue of the said lease, entered into and became possessed of the premises until disturbed and turned out in the time of the late rebellion. That after his death, the petitioner's mother, Magdalen Echlin, widdow, upon the replantation, in the time of the late usurped powers became decreed and posted of the premises, and enjoyed the same in right of her said husband, for her own and children's use, until her death, in the late kinge Charles the seconds reigne of ever blessed memory.

"That the petitioner, as son and administrator of his said father and mother, ever since her death, enjoyed the same. That the petitioner's grandfather Cowell, his said father and mother, were great sufferers in the time of the rebellion for their loyalty to king Charles the first of happy memory ; and the petitioner's said father and eldest brother Robert Echlin were upon that account and for their constancie in the protestant religion murthered in the time of the rebellion ; the petitioner's mother plundered and stript of all her worldly substance with the losse of all the deeds and evidences to a very considerable value, to their great impoverishment. And forasmuch as there are but nine yeares of the said lease yet to come and unexpired, and that the

petitioner's said father and mother lost severall yeares of their said terme in the time of the rebellion, and that the petitioner is willing to surrender instanter, and take out a new lease of the premises from your Grace, he humbly prays of your Grace to accept a surrender of the same, and in tender consideration of the premises, and for that the petitioner will pay the summe of Sixty-six pounds sterling as a fine or incombe to graunt a new lease of the same premises unto the petitioner under the former rent, and the rather for that the petitioner payes fourty shillings per towne more that any other of your Grace's tenants by the yeare, and under the covenants and condition in the said former lease, the counterpart whereof the petitioner humbly presumes is with your Grace. And your Petitioner as in duty bound will ever pray," etc.

About the same time, another tenant, who holds four towns in Clonaul, addressed the Primate in the following terms:

"To his Grace Michael Lord Archbishop of Armagh, Metropolitan of all Ireland, and Lord Chancellor of the same, the humble petition of Captain Walter Hovendon humbly sheweth:

"That Primate Usher by his indenture of lease under his episcopal seale, bearing date the 14 day of July A.D. 1634, did demise and set unto your petitioner's father Robert Hovendon deceased the townes and landes of Foigher, Knockyneigh, Annaghnenanagh and Pallinagh in the precinct of Pallinagh, and County of Ardmagh for the terme of Sixty yeares under the yearly rent of Sixty pounds sterling, payable quarterly, with other usuall covenants and clauses

"That the petitioner's said father Robert entered became possessed and enjoyed the premises accordingly and until his death, excepting only what interruption and disturbance he mett with in the time of the late rebellion within this kingdome. After whose death the same came unto and hath been and still is possessed and enjoyed by the petitioner as son and executor of his said father, about nine yeares whereof is still to come and uneffluxed, of and in the premises. And further the petitioner humbly sheweth unto your Grace that Primate Margetson by his indenture of lease bearing date the 10 day of October A.D. 1664 did demise and sett unto the Petitioner the one half or moiety of the townland of Lesseagh *alias* Levallylesseagh, lying and being in the barony of Toorany and County of Ardmagh, for the terme of twenty and one yeares at the yearly rent of Seaven pounds sterling, payable quarterly, with other usuall covenants, as in and by the same lease may more particularly appeare. And forasmuch as the Petitioner, his father, mother and relations have for many yeares been tenants to the see of Ardmagh, and have honestly and punctually paid their rents all along, he humbly prays your Grace to grant a new lease of the whole premises unto him for the terme of twenty and one yeares to commence from the first of May 1685, under the rent aforesaid and with such clauses and covenants as were in the said recited leases and none

other; he the said Petitioner paying as a fine or incombe to your Grace in consideration thereof the summe of fifteen pounds sterling. But in regard the Petitioner is now aged and craz'd, he further humbly prays that the said new lease may be made to and in the name of his son Charles Hovendon. And he shall pray," etc.

The four towns in the precinct of the Pallinagh above-mentioned are now known by the names of Foyarr, Knockaneagh, Annaghananny, and Pollnagh, and have been occupied in succession by Turlagh Oge O'Neill, Conn MacTurlogh O'Neill, Robert Hovendon, "for the widdow Neale," Captain Walter Hovendon, Charles Hovendon, Marcus Trevor, Alexander Tate, etc.

Elizabeth, daughter of Hugh Echlin, was married to Captain James Manson, about 1690, in whose favour his father-in-law, in defect of surviving male issue, seems soon after to have surrendered his lease; for, in 1692, a lease of the lands of Mucklagh, Mullaghard, Gortmetegge, Quoy, Cavanbelaghie, Cabragh and Lisseagh half town, was made to Captain James Manson and Captain William Ross for twenty-one years, at £66 a year, and 6d. in the pound receiver's fees. Captain Ross subsequently surrendered his interest, and a new lease for twenty-one years was made in 1705 to Captain Manson, at £70 a year for the first seven years, and £76 a year for the remainder of the term, with 12d. in the pound receiver's fees. A fresh lease was taken out in 1723, at the yearly rent of £88.

In a rental of 1724 it is observed: "On one of the towns of this holding in the parish of Tynon is a Presbiterian Meeting-house." An old lease made in 1639, to Hugh Echlin, the grandfather of Captain Manson's wife, there is granted fourteen denominations more than in this lease (of 1723), among which is a large townland called Darton, which town is adjoining or near to Manson's lease, but now, and has been, enjoyed by the College, and by them set to John Maxwell, Esquire. Inquiry to be made about these fourteen denominations now wanting; the said denominations supposed to be sub-denominations of some particular fields and places. Great inquiry was made in Primate Lindesay's time, but nothing more could be discovered. Strange that we should be able at this day to correct a statement in topography made nearly a century and a half ago, and pronounce with certainty upon a question which could not then be solved by those who were most interested. The fact is, Darton-rye, not Darton, is the name in the lease referred to, and this is not the townland beside Killylea, belonging to Trinity College, but Dartonree, a small sub-denomination of the townland Tynan, situate on the road leading from the Cross of Tynan to the Middletown road.

It is not laid down on the Ordnance Survey, but the name and position are locally preserved among the old inhabitants. As for the other sub-

denominations, most of their names are still in use, though not noticed on the Ordnance Survey, which was a great oversight on the part of the surveyors, because the names of such sub-denominations of the townland Tynan, as Cappy, Mullaghard, and Lebane, are much more in use than the generic name, which, in truth, is not a townland at all, but a grouping of three or four small townlands under a common name, which in old times was never so applied.

Captain James Manson had no son, but his eldest daughter, Elinor, was married 19 October, 1711, to the Rev. John Strong, then Rector of Derryloran, or Cookstown, who, in 1738, was promoted to the prebend of Tynan, and died in 1745, having predeceased his father-in-law.

Captain Manson died about 1747, and was succeeded by his grandson, the Rev. James Strong, remembered as the Rev. Doctor Strong, who became Curate of Tynan in 1741, and for about twenty years acted in that capacity, his residence being Fairview, now known as Tynan Abbey. He died unmarried, and his interest in the see lands of Tynan passed to his brother, Matthew, whose great grandson is the present possessor.

Of the other see lands, Turry was leased in 1615 by Primate Hampton to Anthony Erlysonan, his servant, for sixty years; Drumgolliff and Annagh, in 1620, to Connor O'Donnell, for twenty-one years. In 1658 they were leased for twenty one years to Bishop Maxwell, from whom they descended to his son, Henry, Rector of Tynan, and from him to his son, John, of Farnham, who had a lease of them; as also of Clontycarty, Tullalease, and Sessiagh-Lely, or Dillay, in 1721. These all have often changed hands, and are now held by the Earl of Caledon, Blakiston-Houston, and Hassard.

Previous to the seventeenth century, this parish possessed no glebe. A large tract around the church was held by hereditary tenants under the Primate, and the fine townland of Cortynan was a grange of St. Peter and St. Paul's of Armagh, but the incumbent had no predial endowment. The inquisition which was held at Armagh, in 1609, to ascertain the ecclesiastical lands in the county, found that "in the barony of Toaghrany was one parish called Tynone, without gleabe." This defect would have been remedied forthwith under the terms of the Plantation of Ulster by a grant of land bearing a certain proportion to the size of the parish, but that there was no forfeited land in Tiranny, while that part of the parish which lay in the barony of Armagh was granted on the 29 of August, 1610, to the Provost, Fellows, and Scholars of Trinity College, Dublin, as a portion of their great manor of Tooaghy, from which there were no express reservations, but the seven balliboes which had belonged to the abbey of St. Peter and St. Paul's of Armagh, and the thirteen balliboes which were part of the see estate. It would seem, however, that this grant was made to the corporation of Trinity College, subject to their providing glebes for such parishes within the precinct of Tooaghy as were

not previously thus endowed; for in the year 1617, Sir William Parsons, the Surveyor General, reports: "All the temporall lands of the baronies of Ardmagh and Toorany is granted to the Colledge, who are to assigne out glebes, for that they were granted to them in Trust. Except the territory of Toorany which was granted to Sir Henry Oge before the Plantacion." To the roll containing the above, the following memorandum is attached:

"Glebes to be assigned by the Colledge to the several churches underwritten—

Churche of Tynan	...	Half the balliboe of Magravid, 50 acres.
Dirrenowse ...	...	Madan, one balliboe, 100 acres.
		Dromay, one balliboe, 100 acres."

These three townlands are now known by the names of College Hall (containing 371 acres), Maddan (460 acres), and Drummond (298 acres).

If this arrangement had been carried out, Derrynoose would now have a glebe of 750 acres, and Tynan but 185 acres. But some difficulty arose, or some exchanges were afterwards made, and eventually Maddan was confirmed to Derrynoose, while College Hall, which was only a mile distant from Tynan church, was given up; and Drummond, which was much inferior in quality, and three times more remote, became the ostensible glebe.

In the diocesan returns of 1622, we find, under Tynan, "The College must find it a gleabe," and "A Parsonage house now built uppon the Gleabe." Whether this was in College Hall or Drummond cannot now be determined. The effect to Trinity College was a diminution in its income, in consequence of the loss of these two townlands; and, accordingly, in 1628, Sir Francis Ruish, the lessee under the college, deducted £12 10s. from the rent of £180, which he paid annually for three-fourths of Tooaghy, leaving his new rent £167 10s.

During the Commonwealth an inquisition was held at Armagh on the 18 of November, 1657, at which it was found that there was "No gleabe belonging to this parish." Possibly during the troubles, consequent on the wars of 1641, it may have been lost sight of, or may have merged for a time in the extensive holdings under the college of Doctor Robert Maxwell, the dispossessed incumbent.

After the lapse of a century, however, it reappears in a diocesan return, where it is represented as "an inconvenient glebe, which it is proposed to exchange for lands of equal value with the Lord Primate." In furtherance of this arrangement, by which it was intended to enable the incumbent to reside near the church, a jury empanelled by the sheriff found on inquisition, 23 August, 1767, that 82 acres of Irish plantation measure, at the southern part of Drummond, were an equivalent for 54 acres 3 roods 34 perches, of English statute measure, in Cappy, a sub-denomination of the townland

Tynan. So, under the provisions of Act 2 of Queen Anne, for exchange of glebes, a deed of exchange was executed on the 12 February, 1768, between Primate Robinson and Doctor John Averell, Dean of Limerick and Rector of Tynan, according to the above finding. Hereupon the Rector entered into possession of Cappy, and the Primate's tenant, the Rev. James Stronge, into possession of the disjoined portion of Drummond.

Dr. Averell took no steps to build a house or enclose a demesne, nor did his next successor, Dr. John Lloyd; but, in 1774, the new rector, Dr. Freind, a nephew of Primate Robinson, procured another exchange, wherein by deed of the 3rd of October, between him and the Primate, the lands of Enagh, consisting of 57 acres 1 rood 18 perches, formerly held by the Rev. James Stronge, were obtained instead of those of Cappy.

Dr. Freind resigned at the close of the same year, and was succeeded by the Rev. Richard Allott, who held the living only two months. His successor, the Rev. Dr. Jacob, commenced to build the glebe house in 1775, and completed it with the offices in 1777, at a cost of £1,289 10s. 6d.

(To be continued.)

Miscellanea.

LAYDE CROSS.

By W. J. Fennell.

The sketch shows the remains of a weather-worn and mutilated red sandstone cross in the old graveyard of Layde, Co. Antrim. It stands about four feet six inches high, and is fifteen and a half inches across the arms, the centre being pierced. This stone appears to have been recently placed in position, and on it, near its base, is a newly-cut inscription commemorating the death of a MacDonnell.

SESSION BOOKS OF FIRST LISBURN PRESBYTERIAN CONGREGATION.

By Rev. W. T. Latimer.

These records are among the most valuable of the kind possessed by any Presbyterian congregation in Ireland. They go back as far as 1688, and contain a record of baptisms, marriages, and the business transacted by the Kirk Session. The minutes of Session are interesting, as presenting a picture of the manners and customs prevailing in Ulster at that period, while the registry of baptisms and marriages is of importance in connection with many family histories.

I am sorry that one of these volumes is in the last stage of decay; and except something be done by the congregation to have it restored, this record will soon crumble into dust. I understand that the curator of the British Museum would permit his experts to "fore-edge" and re-size every page and bind in two volumes for about £17, which would not be unreasonable considering the work involved. I do trust that this old congregation will show such love for their own history, and for the memory of their forefathers, as to prevent these records from being utterly destroyed. A high authority has told us that a people who take no pride in the deeds of their ancestors will never themselves accomplish anything worthy of being remembered by their own posterity. I cannot, therefore, conceive that any congregation in Ireland would grudge the money expended in preserving such records of the past.

ULSTER BIBLIOGRAPHY.

By Rev. W. T. Latimer.

I have read with interest the article by E. R. McC. Dix (page 3), giving a list of books and pamphlets printed in Strabane during the last century. As he appeals to your readers for additions to that list, I send a copy of the title page of a Strabane-printed pamphlet, written by the Rev. Wm. Dickey of Carnone, grandfather of Professor Dickey, Magee College, Derry. This pamphlet is in the library of Rev. Dr. Kinnear, ex-M.P. for Co. Donegal, who has a large collection of rare and valuable books.

AN

ESSAY

ON THE

Origin and Principles

OF

SECEDERS.

By William Dickey.

STRABANE:

PRINTED BY JOHN ALEXANDER, 1793.

Price, a British Sixpence.

Reviews of Books.

Publications having any bearing upon local matters, or upon Irish or general Antiquarian subjects will be reviewed in this column.
Books or Articles for Review to be sent to the Editor.

Songs of the Glens of Antrim. By Moira O'Neill. Edinburgh: William Blackwood & Sons. 1900. Price 2/6.

"All the gold in Ballytearim is what's stickin' to the whin;
All the crows in Ballytearim has a way o' gettin thin."

So runs one of the verses in this dainty volume which haunts one long after it has been read, and cannot be suppressed when one rambles over the whin-capped knolls above Cushendun, where the ill-fated Shane-an-Diomas lost his head by the fierce knives of the MacDonnell clan, or wanders up through Craigagh Wood by the rude altar slab. No one has sung in such tender strains of the kindly people, and the romantic scenery of the Glens of Antrim. By no one has their traditions, their loves, or their sorrows been so feelingly recorded. The matter-of-fact guide book pales before such a volume as this, where every line speaks to the imagination, and where every thought is inspired by true poetic feeling.

"But still it's truth I'm tellin' ye—or may I never sin!—
All the gold in Ballytearim is what's stickin' to the whin."

* * * *

Proceedings of the Society of Antiquaries of Scotland. Edinburgh. 1899.

This is a grand volume, containing many most valuable papers, maps, plans, and other well produced illustrations. Not to be invidious, we would single out the carved stones of Loch Awe and other places, where the tombstones are accurately described and illustrated in an almost perfect manner. The cist and urns at Juniper Green and Tillicoultry are also worthy of note, as is also the paper by Dr. Robert Munro descriptive of the crannog and finds at Hyndford. The coloured reproductions of the Sibyls at Stirling are wonderfully done. We doubt if any other Society has excelled these in their ordinary proceedings.

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Horns of Honour and other Studies in the By-ways of Archæology. By Frederick Thomas Elworthy. London: John Murray. 1900. Price 10/6.

In many ways this is one of the most remarkable books of the year. For diligent research and widespread collection of obscure detail we have seldom seen it equalled; not but what assistance has been freely rendered by such writers as the Rev. S. Baring-Gould. The major portion of the book is taken up with the cult of the hand in all ages, beginning with the earliest representation of the same, in almost prehistoric times, and devolving down to the *Dextera Dei* of the middle ages. The illustrations of some of the hands from the European museums are a revelation to all outside a very few who have given this deep symbolism a lengthened study. No space at our disposal could accurately describe or do justice to this subject. The book alone must be referred to by those who would wish to know more of a subject whose votaries were spread world-wide in the ages now long past.

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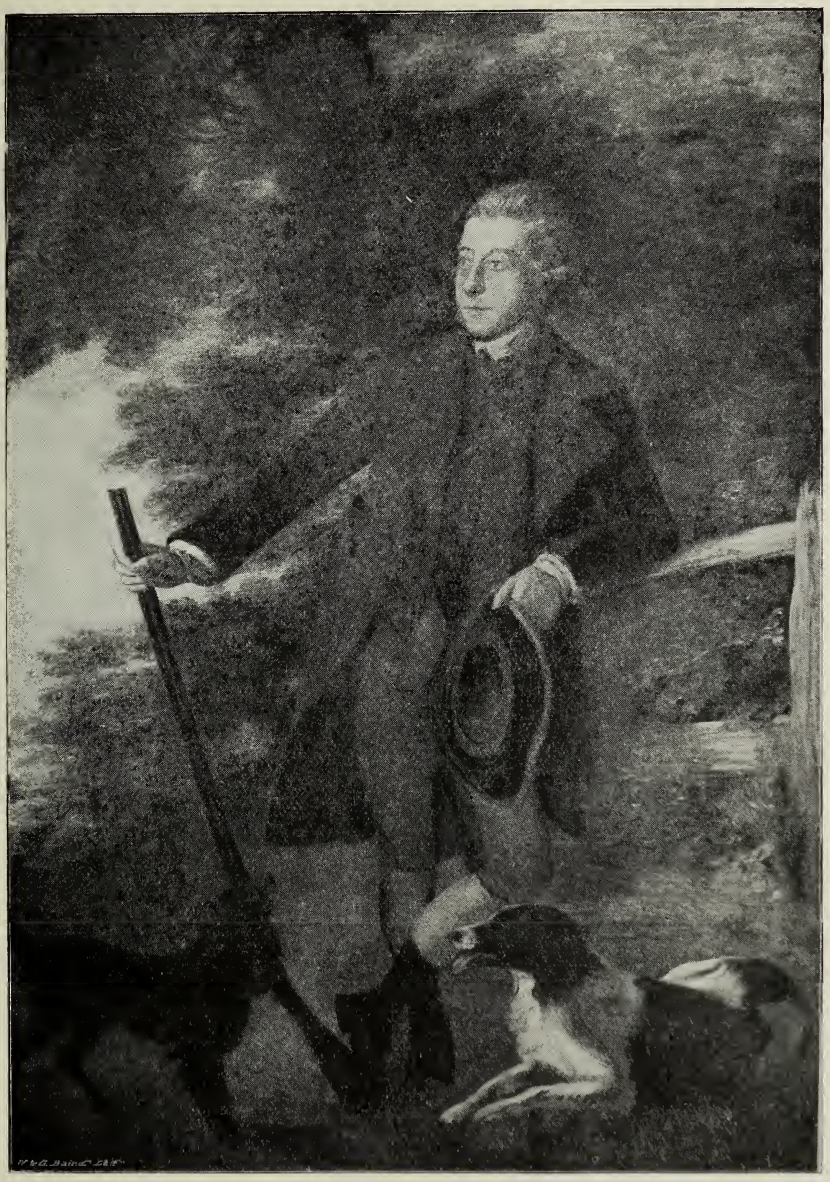
Some Worthies of the Irish Church. By the late Rev. G. T. Stokes, D.D. Edited by the Rev. H. J. Lawlor, D.D. London: Hodder & Stoughton. 1900. Price 6/–.

Dr. Stokes earned his name as a popular historian in his works on the Celtic and Norman Churches, and now, when he has been called to his rest, his last lectures have been worthily presented to the public by his *coarb* in the chair of ecclesiastical history, in Trinity College, Dublin. Richard Lingard, Dudley Loftus, Narcissus Marsh, William King, and Saint Colman of Lindisfarne, are the subjects treated, that of Archbishop King being most exhaustively dealt with, touching upon the different phases of church life during his episcopate. The concluding chapter deals with the sources of local history, and is an excellent epitome of the store-house which every aspirant to write a parish history should carefully study. The frontispiece is a truthful portrait of Dr. Stokes in his best days, calling up tender remembrances to his many friends.



THE FIRST MARQUIS OF DONEGALL.

The Acts of Parliament constituting the Belfast Charitable Society, together with a Chronological Statement, etc. Compiled by E. W. Pim. Belfast : W. & G. Baird, Ltd. 1900. Price 2/6.

This is a record of our oldest local charity, enhanced by numerous notes relating to its early governors and benefactors ; the frontispiece being a portrait of the first Marquis of Donegall, who presented the site on which the present buildings stand. It is such carefully compiled books as this that go to build up the true history of a town more than other more pretentious works. The editor has done his work with care and accuracy, and deserves the thanks of the whole community.

A Land of Heroes. Stories of Early Irish History. By W. O'Byrne. London: Blackie & Son. 1900. Price 2/6.

The popularisation of Irish mythical stories has been quite a feature in recent years, and this is the last addition to the number. The different hero-tales are told in simple language, suitable for the youth of the country, and no Irish boy or girl would ever be the worse for reading them. It is a subject for endless regret that all our children are not saturated with these wonderful stories, dealing with their own land and its inhabitants, in preference to those of a more questionable character. Every boy should be able to tell of King Cormac and the wonderful deeds enacted at Ross-na-Righ, and every girl of Deirdre and Greine. If this volume succeeds in bringing this about to even a small degree, it has done its part in a meritorious work.

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Society for the Preservation of the Irish Language. Report for 1899.

This paper shows the work done during the past year in preserving the Irish language; and although the results are not as satisfactory as one would wish, still there is a hopeful strain in every page. The struggle with the Board of Education for a proper recognition of our native tongue is continued, and will, we hope, soon be crowned with the success it deserves. The Irish language as a spoken tongue should be preserved at any cost, and the sooner those in authority recognise this fact the better.

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The Voice of One. By James H. Cousins. London: T. Fisher Unwin. 1900. Price 2/-.

This is not the first volume of poems of this talented young author which we have reviewed in these pages, and we trust it won't be the last. He has done well in removing the slur from us that our scenery and traditions have been heretofore unsung.

"Unsung, and wherefore, lovely land?
Hast thou not ample store
For song, from yonder ocean strand
To Strangford's shining shore?
Hast thou not throbbed to foamy flanks
And sound of Saxon steel,
To crash of Cromwell's rattling ranks
And clansmen of O'Neill?"

Many poems written in similar happy strains are to be found in the pages of this volume.

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The Cathedral Builders: The Story of a Great Masonic Guild. By Leader Scott. London: Sampson, Low, Marston & Co. 1899. Price 21/-.

We have in this volume such a comparative study of early Christian architecture and ornament as was never before attempted. Nor do we peruse the one-half of the volume until we are forced to admit that the attempt has succeeded in a way far beyond our expectations. Text and illustration alike indisputably lay fact upon fact and proof of the theories enunciated by this clever writer. The origin of Celtic ornament is here traced to its fountain head, and surprising examples are given, like the great doors of San Marcello at Capua, and San Michele in Pavia, dating from the fourth and fifth centuries, with interlaced ornament and grotesque figures very similar to those we always deemed purely Celtic depicted on our own crosses and in manuscripts of the eighth and ninth centuries. Such comparisons as these must of necessity force us to a reconsideration of the generally accepted ideas of our own insular art. When we look upon the capital of interlaced monsters in the San Zeno at Verona, we pause to think when we have seen the same in Ireland; yet the Italian example dates centuries before our own. The same remark applies to some of the ornament in the church of San Ambrogio in Milan, and to the beautiful panel in San Abbondio at Como. And now the text of the whole book must be applied. The sculptors who executed such work, rude at first, and more elaborate as the centuries went by, were they a guild with a common source of education and instruction, who spread themselves ever westward in little knots, establishing other schools

bound by similar rules to carry on the great and loving work of art culture for the sake of that art and that religion which they had so much at heart? The writer of the book has made out an excellent case to establish this theory beyond dispute ; and whilst small flaws may be detected here and there, and the chapter dealing with Ireland—caused, perhaps, by the writer never having visited this country—is to us the most noticeable, yet they do not affect the general argument maintained in the theories so exhaustively propounded. We heartily welcome this book, and recommend it cheerfully to all who take any interest in the study of architectural structure and ornament.

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Down and Connor and Dromore Diocesan Library Catalogue of Books, with a Descriptive Catalogue of the MSS. in Bishop Reeves's Collection. Belfast : R. Carswell & Son. 1899.

Our only regret is that the late Lavins M. Ewart did not live to see the completion of this volume published at his expense, and circulated in the Diocese at his request. To him it had been a labour of love, and the care and accuracy displayed in every page would, we feel satisfied, have been pleasing to him who so valued such work. The collation of the Reeves MSS. was entrusted to John Ribton Garstin, and it could not have fallen into better hands. This work is invaluable as a reference to local works, and must be of continual service.

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The Rev. W. T. Latimer has published histories of several Presbyterian congregations in the *Witness*. On 10th March, 1899, appeared *First Ballynahalty;* 7th April, 1899, *Second Stewartstown ;* 19th January, 1900, *Lower Abbey Street, Dublin :* and on 23rd February, 1900, *Second Ahoghill.* In the *Whig* of 21st April, 1899, he printed an unpublished letter of Rev. William S. Dickson, D.D. ; and in the *Whig* and *Witness* of 23rd March, 1900, an unpublished letter of Bishop Jeremy Taylor. He also printed in the *Whig* of 26th March, 1900, a list of ministers belonging to the Belfast precinct who, in 1658, had endowments from the Government of Cromwell. In the *Tyrone Constitution* of 11th August, 1899, he published a narrative, entitled *Tom Eccles's Last Robbery*, in which the final events in the career of this celebrated Tyrone robber are related, in strict accordance with truth ; only the names of some of the actors in the scenes described are concealed. The name of the person robbed by Eccles was William Dudgeon, who lived near Ballynahalty.

The *Northern Whig* of 16 July, 1900, contains an article by the same writer on Cromwell's Religious Establishment.

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The *Northern Whig* of 7 July, 1900, contained a letter on Richard Cox Rowe, the celebrated Belfast comedian of the last century, from the pen of " Belfastiensis."

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The *Evening Telegraph* of 4 May, 1900, contained an article on the Belfast Privateer " Amazon," of the Volunteer period, written by the Editor of this Journal.

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The *Derry Standard* of 16 July, 1900, contains an article on the inhabitants of Cumber, County Derry, with a list of the names of the inhabitants and their townlands, taken from the Parochial returns to the House of Lords in 1763, and also from Hearth Tax lists in the Record Office, Dublin. The *Derry Standard* does well in printing such articles.

* * * *

The Exhibition held in the Linenhall Library, in May, 1900, called forth a catalogue worthy of preservation. The pictures by deceased local artists are accurately listed, affording a correct reference for future use. The lengthened list of Volunteer relics is also a valuable one, and must be of service to the future historian : for never in recent years was a more representative set brought together. An appendix by Andrew Gibson deals with Belfast printing and other matters in a detailed and comprehensive manner.

Additional List of Subscribers.

THE publishers regret that the last published list of Subscribers did not contain the names of those who subscribe through their booksellers. They now give such names. If any Subscriber's name has not yet appeared, or if there are any mistakes in names or addresses, the editor will be pleased to have such notified to him by post-card.

Brown, S. B., Atlantic Avenue, Belfast.
Bruce, Miss, The Farm, Belfast.
Calwell, J. Y., Linenhall Street, Belfast.
Clarke, L. A., Moyola Lodge, Castledawson.
Cleland, James, 26, Arthur Street, Belfast.
Dunlop, Geo., 10, College Green, Belfast.
Fisher, Thomas, 28, Arthur Street, Belfast.
Forbes, James, 42, University Avenue, Belfast.
Henry, Doctor, Swan Park, Monaghan.
Kirkpatrick, Francis, 49, Ponsonby Avenue, Belfast.
Latimer, Rev. W. T., Eglish, Dungannon.
Montgomery, J., 23, College Street South, Belfast.
M'Henry, Robert, 6, Elmwood Avenue, Belfast.
Ramsay, Sinclaire, Donegall Square North, Belfast.
Robinson, John, 258, Woodstock Road, Belfast.
Salmon, John, 122, Castlereagh Street, Belfast.
Smith, John, Ballinasloe.
Swanston, W., Limestone Road, Belfast.
Ward, John, Esq., J.P., Lennoxvale, Belfast.
Wright, James, Lauriston, Derryvolgie Avenue, Belfast.
Young, Miss, Ballycastle, Co. Antrim.

Photo by E. Welch.

THE HAMILTON MONUMENT, IN THE ABBEY CHURCH, BANGOR.

ULSTER JOURNAL
OF
ARCHÆOLOGY

VOL. VI. OCTOBER, 1900. No. 4.

To the Subscribers of the "Ulster Journal of Archæology."

HE present part ends the sixth volume of the revived *Ulster Journal of Archæology*. In glancing over the pages issued, anyone can see what an amount of valuable and interesting matter has been laid before the public, most of it original, and a considerable amount preserved from destruction or from sources likely to dry up and be forever forgotten. The illustrations—always a distinctive feature of this Journal—are creditable to all concerned, and in themselves form a lasting record of the history of our province.

The editor and the conductors, whose services have been entirely voluntary, entailing considerable expenditure of time and money on their part, join with the publishers in thanking the subscribers for the support so freely extended to them on this venture; but, at the same time, they wish to repeat what they have previously stated in regard to the future carrying on of the Journal—and that is, to maintain efficiently the publication on its present lines, additional subscribers must be forthcoming. It is particularly desired that every subscriber would make this a personal matter, and that each would obtain at

the least one additional subscriber. This could easily be done with a slight effort by every friend of the Journal, and we would earnestly press upon one and all the desirability and necessity of doing so. Personally, the editor has many friends—he considers every subscriber one—and his services have been freely used by many, and may be availed of by all. The only reward he asks is the augmentation of the list of subscribers; and he feels he will not have to appeal in vain.

In regard to the literary matter of the Journal, contributions are invited from every source dealing with subjects coming within the scope of its publication. At present there is no fear of a speedy termination to such matter. The more we do, the more we find there remains to be done; nor has the work of the Journal been entirely literary. Opportunities for carrying out much called for work in preserving our ancient or historic monuments have been taken advantage of. We instance the restoration of the ancient cross at Downpatrick, the erection of a suitable monument over the grave of St. Patrick, the preservation and re-erection of the cross-slabs and monumental stones at Bangor, the re-cutting of the MacArthur inscription at Layde Abbey, the preservation and re-cutting of the armorial stone of the Magennis of Iveagh, at Clonduff, the lettering of the James Hope tomb at Molusk, and the re-cutting of the Henry Cox Rowe grave-slab at Knockbreda. Had it not been for this Journal, few, if any, of these desirable undertakings would have been carried out, or others contemplated. We do not say it boastfully when we state that the above alone is not a bad record for any Society working on lines similar to that of the *Ulster Journal.*

There will be presented to each subscriber, as a supplement to the first part of the next volume, a beautiful engraving of Arthur O'Neill, the most renowned of the Irish harpers who met at the famous Harp Festival, in Belfast, in 1792. Future subscribers to the Journal may still obtain the back volumes, a few of which are yet to be had.

In conclusion, we would again urge that subscribers should not throw this aside and forget the matter, but would at once set about obtaining additions to our list, and not cease until they have done so. They will not be asking any favour from their friends, but conferring a benefit, as we consider—and we are sure all our subscribers join with us—that this publication is excellent value for the money paid, apart from all other literary and historic considerations.

Some Notes on the Architectural and Monumental Remains of the Old Abbey Church of Bangor, in the County of Down.

By FRANCIS JOSEPH BIGGER and HERBERT HUGHES.

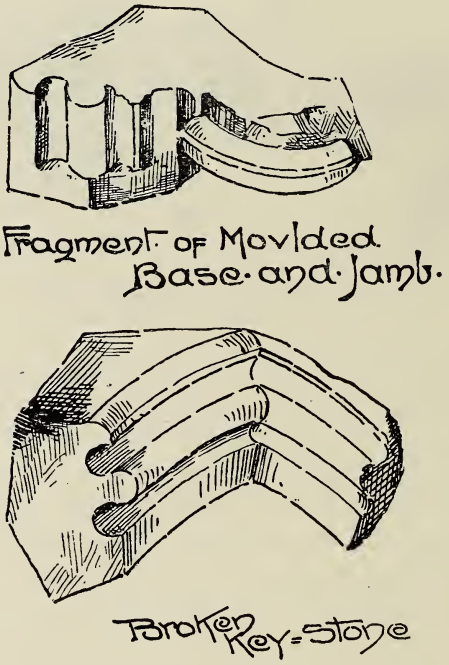
THE OLD ABBEY CHURCH, BANGOR, 1900.
From a Drawing by R. Thomson.

OAK PILLAR FROM THE CHANCEL OF THE OLD CHURCH, NOW PRESERVED IN BANGOR CASTLE.

IN pre-Norman times Bangor obtained a world-wide reputation for sanctity and learning. Its schools contained thousands of students, collected from all Western Europe, gathered together by the fame of the teachers cloistered within its sacred precincts. This continued for many centuries, and ended only by the repeated incursions of the Danes, who found it easy of plunder by reason of its proximity to the sea, upon whose waves they were masters, none daring to face their undoubted prowess and valour. After Bangor had been many times burnt and destroyed, it fell into desolation, and its ruined fanes were well-nigh deserted. With the eventual retreat of the Vikings and the coming of the Normans, the monastery blossomed into new life, the old wattled huts and charred remains of the wooden buildings were replaced by stone structures of some architectural pretensions, the traces of which can still be seen. These again fell into ruin and decay, and all the former glories of *Beanchorr* became a thing of the past. At the Suppression, the abbey lands passed into lay hands, only the site of the sacred buildings and the consecrated ground adjoining being preserved for ecclesiastical uses.

With its long troubled story we do not intend to deal; it has been told in other places by more learned historians. Our only desire is to gather up the few fragments that remain to us, speaking of a long past, which made Bangor

a place second to none within the four seas of Ireland. The only pre-Norman relic that is now to be found is the shaft of the early Celtic cross preserved at Clandeboye; whilst the Norman remains consist of two cross-slabs recently recovered, a few carved stones from the abbey buildings, which distinctly tell of an architectural grandeur now forgotten and almost unrecorded, and the fragments of a wall with traces here and there of pointed windows.



SCULPTURED STONES FROM THE NORMAN ABBEY AT BANGOR.
From Drawings by W. J. Fennell, M.R.I.A.I.

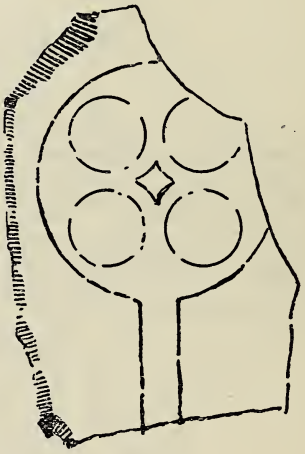
With the coming of Lord Clandeboye and the Reformed faith at the beginning of the seventeenth century, everything was changed. The stones of the old abbey were doubtless used to build the new church upon its site; and many must have been the regrets of William Stennors, master-mason, when rearing the new edifice, that the old one had passed away beyond re-edification. He was of a Guild whose members loved the very stones they worked with—workmen who left their mark on all the buildings their brains designed and their hands helped to raise. He was also one of the first to be laid to rest within the walls he had so carefully built.

The tombstones of this period have a quaintness and a remarkable character all their own. We know of no other church in Ulster that has so many of a varied and interesting nature. Each one is subsequently described in detail. Our regrets are almost equal at the removal of the oak-work described by

THE BANGOR CROSS.
Now preserved in Clandeboye Chapel.
From a Rubbing. The shaft alone is original.

Harris in 1744, with that of the destruction of the earlier buildings; but we are pleased to note that much of the carved wood still remains, although the glowing walls of the *white choir* have passed away for ever.

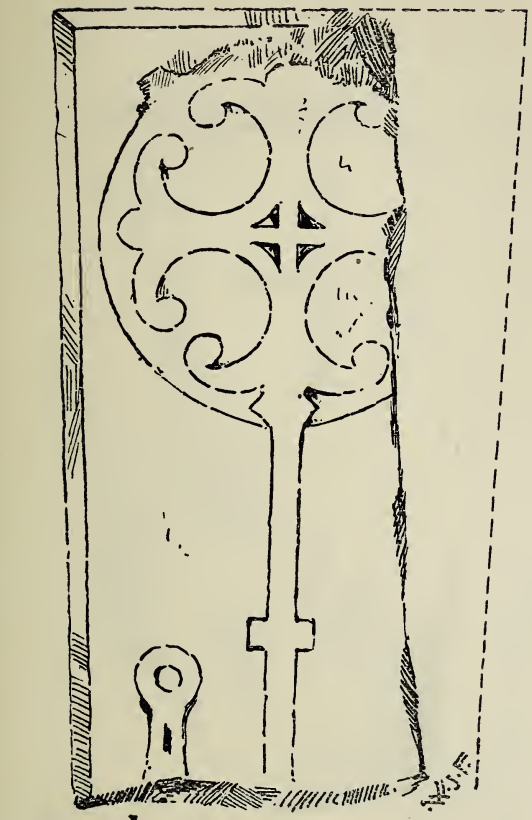
The most ancient relic of Bangor is now carefully preserved in the Marquess of Dufferin and Ava's private chapel at Clandeboye. It is portion of the shaft of what was once a fine specimen of a Celtic high cross. As it is built into the wall, only one side of it can be seen, and it bears an interlaced pattern of the earliest character. In the foregoing illustration, from an accurate rubbing made by us, it will be noted that the arms and upper portion of the cross are modern, the shaft alone being original, which measures about 28 inches in length and 12 inches in breadth, and might date from the tenth century. This shaft was formerly used as a step from the rectory garden into the churchyard, and was very properly removed by Lord Dufferin and placed in its present suitable position. It may be that this cross was erected as a memorial to Saint Comgall, abbot of Bangor, or to some of his *coarbs* in that celebrated seat of learning and piety; and some day perhaps the other portions may be recovered in the churchyard when a grave is being dug or other excavations carried out. Even last summer, when digging a new grave, the sexton, William Magowan (who assisted us much, and to whom we are greatly indebted), turned out the small cross-incised slab shown in the accompanying illustration. This stone measures about 13 inches long and 8 inches wide. The cross is of an early pattern and is incised about a quarter of an inch deep, and might date from the eleventh or twelfth century.



Incised Stone

Dug up in Churchyard in 1899.

Not far away, we had dug up the large floriated cross-slab shown on next page, which measures 32 inches by 14 inches, the cross being deeply incised in a more elaborate manner, somewhat after the style of one preserved at Movilla. Unfortunately, a portion of the side has been cut away, but the graceful *fleur-de-lis* ends will be observed. At the base, the head of a pair of shears can be seen; and this is commonly understood as indicating a woman's monument. We have had both of these crosses removed into the interior of the church, and built into the east wall of the north transept, close to the chancel, above the

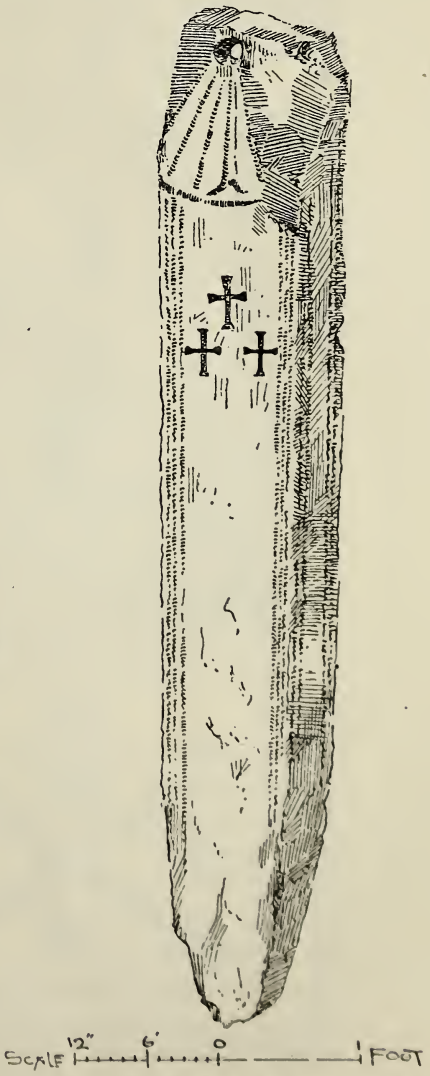


Anglo-Norman Cuniform Stone

Found in Churchyard.

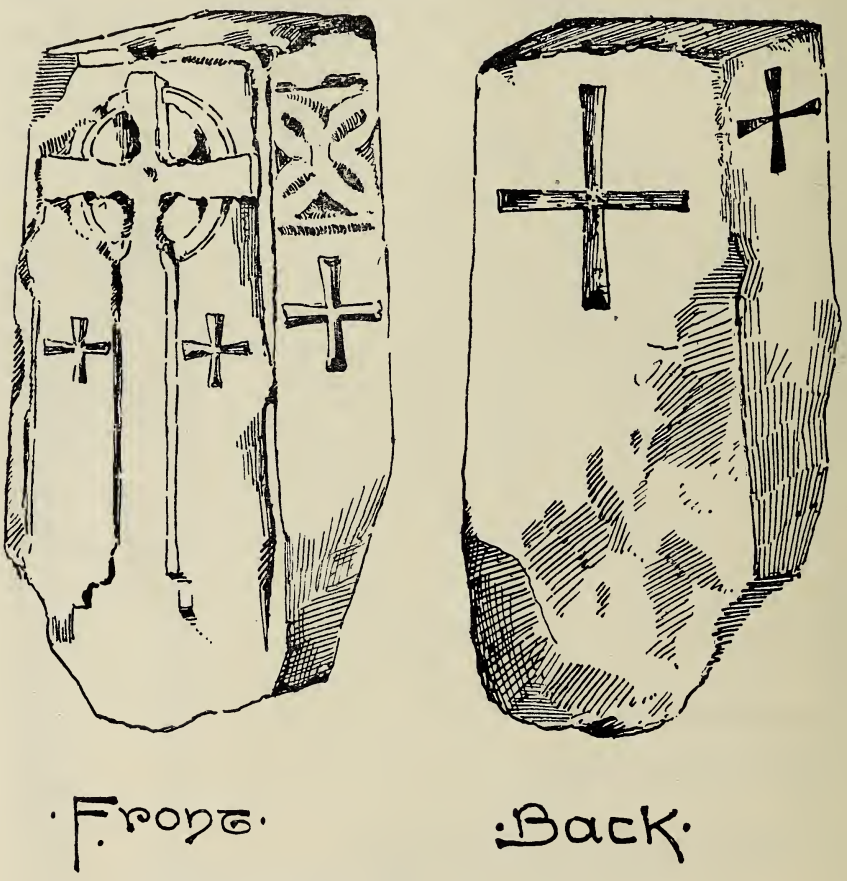
broad, and 7 inches thick, unornamented save for the lines drawn down the edges, having three small crosses cut upon the face. The head has been broken, but is pierced in the centre, and from the aperture radiate lines to a surrounding circle. Only a portion of this now remains. It is a matter for conjecture whether this was a sun-dial or mere ornament, but we incline to the former opinion, and are supported in our belief by a similar cross at Clone, in the county of Wexford, which Beatrix Hamilton monument, for preservation and inspection by visitors, where we hope they will long be treasured and cared for.

A very remarkable monolith is preserved in the grounds of Bangor Castle (see illustration). It is 6 feet in length, 12 inches



SUN-DIAL (?) CROSS, NOW AT BANGOR CASTLE.
From a Drawing by W. J. Fennell.

we have examined, and it has always been considered of this class by competent antiquaries. We know of no other similar example in Ulster.



CROSS FROM BANGOR ABBEY, NOW IN BELFAST MUSEUM.
From a Drawing by W. J. Fennell.

In the Belfast Museum there is a small stone, measuring 13 inches long, 5 inches wide, and about 2½ inches deep, with crosses carved on every side (see illustration), which was found at Bangor Abbey in 1823. The size and nature of this stone are very peculiar, and we cannot say exactly for what purpose it was made, unless it was placed upon an altar. Upon the face is the largest cross upon a calvary, with a circle after the Celtic pattern, with smaller Greek crosses cut on either side of the shaft. On the back is a plain Greek cross, and the same appears on one of the sides. The remaining side has a similar cross, surmounted by a four-quartered interlaced Celtic design of a cross pattern.

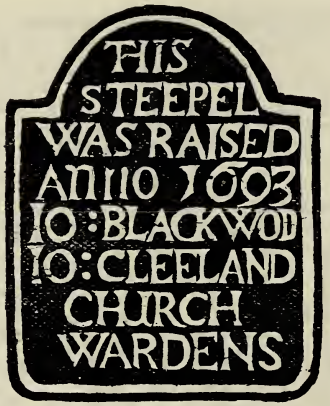
The oldest tombstone we have been able to find is that of Bradeshaw, who died in 1620, and was buried in the ruins of the old abbey, just at the time

Lord Clandeboye was making arrangements for the building of the then new church. Thomas Bradeshaw was "some tyme baillie in Bangour"—an expression that we have not come across before in this country, but was doubtless the Scottish magisterial office. The lettering is raised, and the sculpture deeply cut in a remarkable manner. The centre panel is occupied with three figures, surmounted by the initials of each: the first, T. B. (Thomas Bradeshaw); the second, his wife, A. R.; and the third, his daughter, A. B. We do not know what was the name of his wife. These effigies are doubtless a survival of the old full-length recumbent figures, and as such are unique with us. The Jacobean costume will be noted—the thin waists and the ruffs, and the Baillie with his cap. The more modern skull and cross-bones fill the lower portion of the stone, together with two roses and a heart, which doubtless have some heraldic significance. Portions of the lettering are worn away.

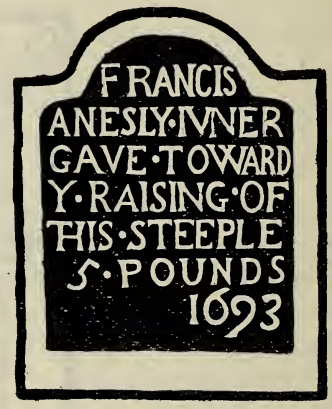
THE BRADESHAW STONE.
Laid in floor adjoining south wall, in the interior of the tower.
From a Rubbing.

We have been unable to find any other reference to Thomas Bradeshaw: the name is not mentioned in the Hamilton Manuscripts or by Harris, and the family bearing the same

name, who long resided at Milecross, near Newtownards, does not appear to have settled in Ireland until a much later date.



STONE BUILT INTO THE INTERIOR OF THE NORTH WALL OF THE TOWER.
From a Rubbing.



STONE BUILT INTO THE INTERIOR OF THE SOUTH WALL OF THE TOWER.
From a Rubbing.

In the porch of the church under the tower, built into the north and south walls, are the two stones here shown. The one on the north records the erection of the spire in 1693, and the other, now almost undecipherable, records the benefaction of Francis Annesley in the same year.

The bell in the tower has the following inscription cast in raised letters:

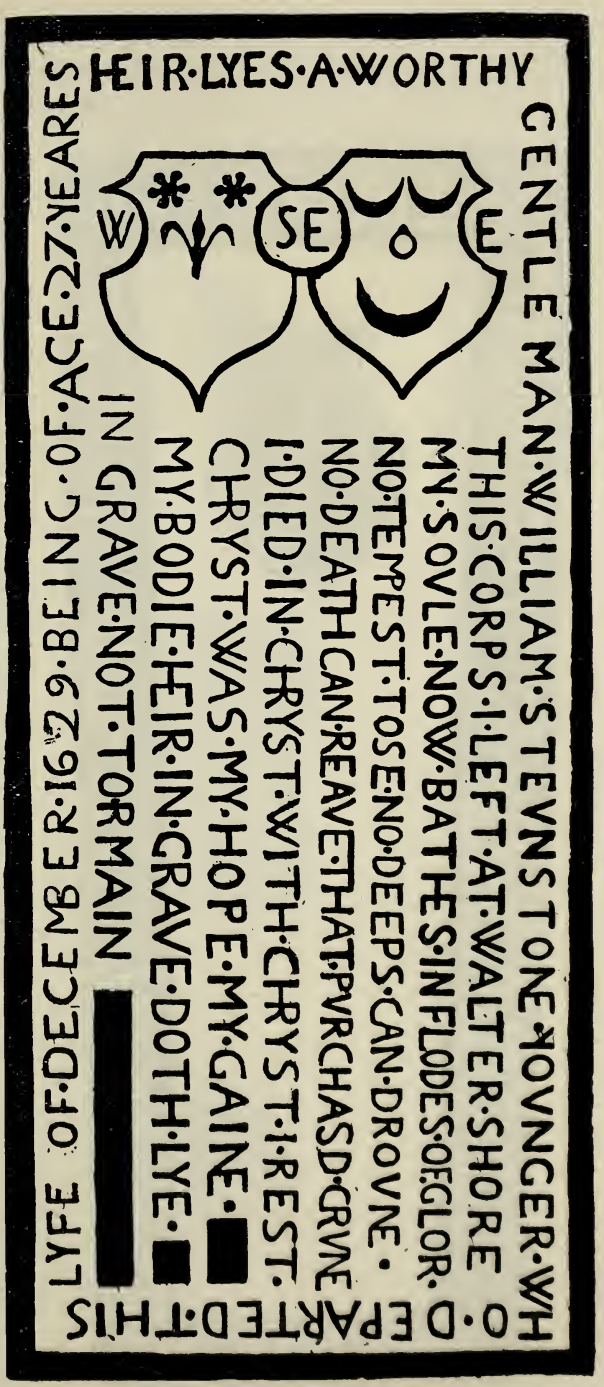
THOMAS MEARS, FOUNDER, LONDON.
HAMILTON CARRICK WARD, BANGOR.
CAST AT GLOUCESTER BY A. RUDHALL, 1750.
RECAST 1843.

When the old church was pulled down about 1830, and the present structure erected, or at the time of the erection of the chancel and transepts twenty years later, two most interesting slabs were thrown aside, and allowed to lie for many years at the east end of the church. We have had these carefully relaid in the floor of the nave close to the chancel step, a site which must be very close to, if not identical with, the one they formerly occupied. The Stennors stone was broken across, but this is not now noticeable, so carefully has the restoration been carried out. The one recording the death of William Stevnstone bears two shields upon it, now much worn, one of which doubtless depicts his wife's arms, and gives her initials as E. E.; but we do not know what her full name may have been.[1] The centre portion is occupied, as in the other cases, with a rhyming inscription, recording how deceased had lost his life at "Walter shore" (Ballywalter), but under what circumstances we are not told.

1 The arms correspond with those of Edmunstone, so she may have been of that family.

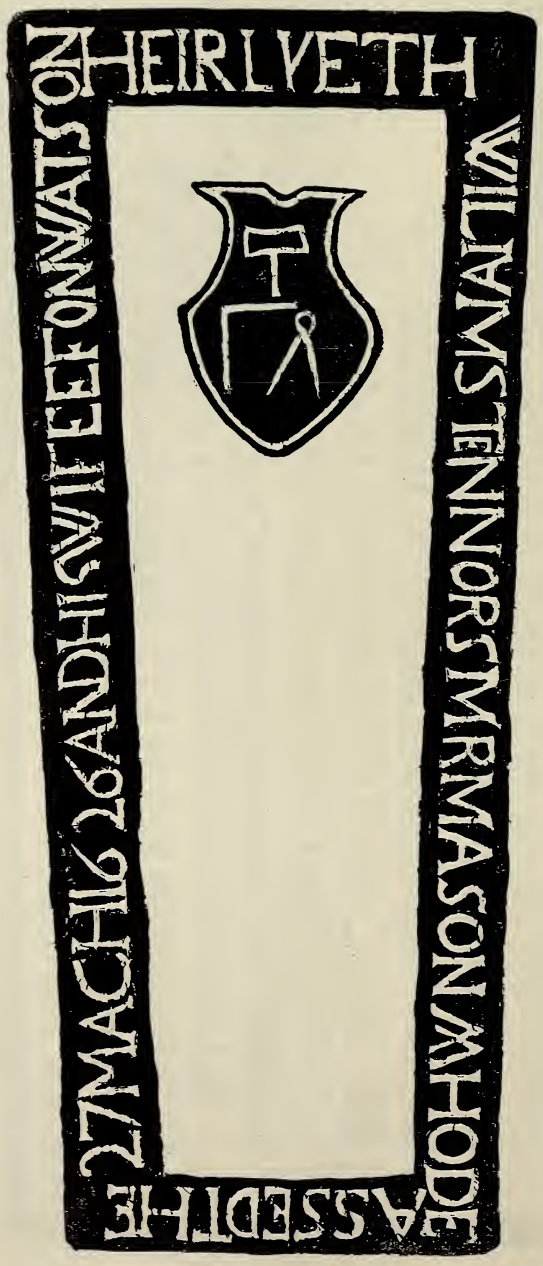
The other stone is a most remarkable one. It records the death of William Stennors, master-mason, who died in 1626; also that of his wife, Efon Watson. There is a shield at the head, bearing the well-known emblems of a compass, a mallet, and a square. Stennors was one of a Masonic guild brought over to Ireland by Lord Clandeboye to build the church at Bangor, and died after being engaged in that work. He may have been one of the last of the Comacine masters, who left their mark on every building of architectural pretensions throughout Western Europe.

Strange, indeed, if Bangor should contain the latest memorial of these celebrated masters, whose masonry can be traced from Northern Italy, where they flourished from the third and fourth centuries. The prominent place given to his tomb, and the nature of the slab itself,



THE STEVNSTONE STONE.
Grave-slab found in the churchyard, and now restored at the chancel step.
From a Rubbing.

preclude us from thinking that he was any common workman; and the date of his death, immediately subsequent to the erection of the church, confirms us in our belief that he was the architect engaged upon its erection. There is a slab in Melrose Abbey recording the death of John Muroo, who "had in keping al mason werk of Santandroys ye hye kirk of . glasgw . melros and paslay of nyddysdayle and of galway." A similar one is in Croyland, dating from 1427. Sir Thomas Drew has contributed a valuable paper on the "Master Builder of Christ Church, Dublin," who came from Parma, and died in 1175; whilst a simple stone in Saint Nicholas Church at Carrickfergus bears record of the Jacobean re-edification of the old structure in 1614 by "Thomas Paps free Mason."



THE MASTER-MASON STONE.
Grave-slab found in the churchyard, and now restored at the chancel step in the Abbey Church.
From a Rubbing.

We do not think that any further proof is needed that William Stennors, master-mason, was the architect and builder of Old Bangor Parish Church, having been expressly brought over by Lord Clandeboye for that purpose, and that he was one of a Guild who had many members engaged in similar work throughout these islands.

We are not to judge Stennors's work by the present debased early Victorian structure, but to contemplate the work he actually carried out, and this we are fortunately in a position to show. By the description which appears in Harris, we are inclined to the opinion that the beautiful, elaborately carved

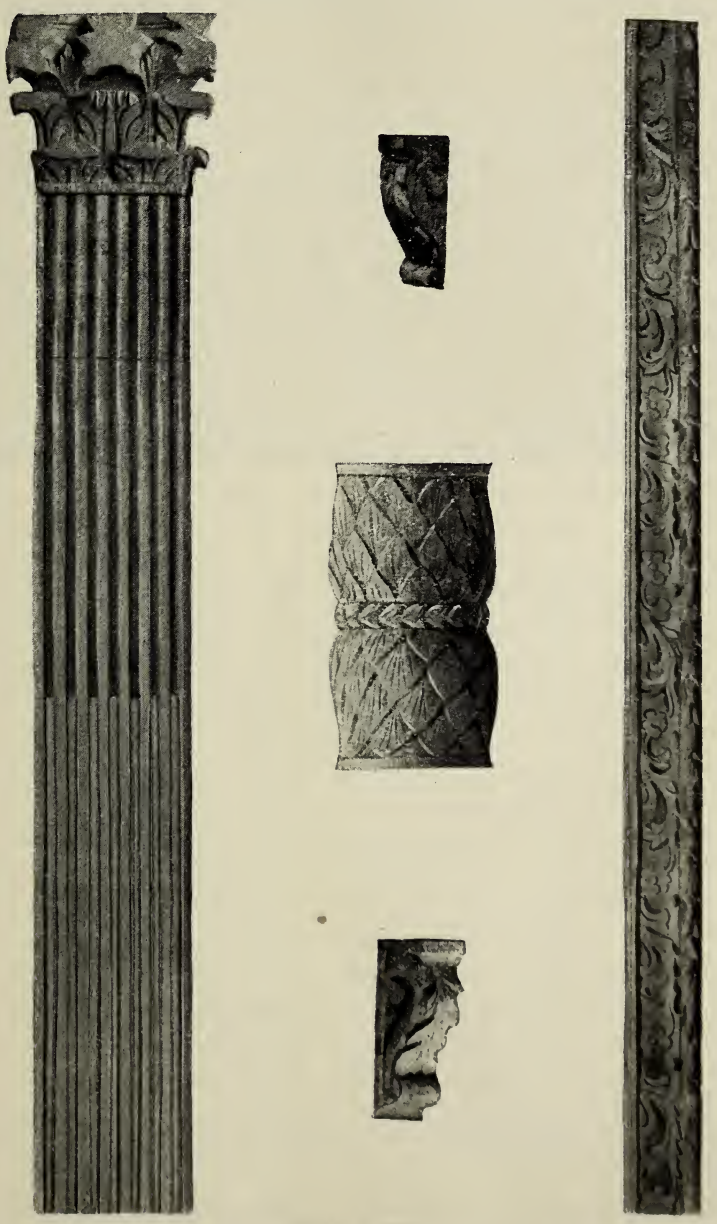


Photo by R. Welch.

OAK PILASTER, SUPPORT, BRACKETS, AND MOULDING, FROM BANGOR OLD CHURCH, NOW PRESERVED AT BANGOR CASTLE.

oak referred to was the design of Stennors's brain, if not the work of his hand; and although Lady Sophia Mordaunt may have beautified the church a century after its erection, yet the old oak pulpit mentioned bore the date of the building of the church, and we cannot think that it was the only oak fitting in the early structure.

The following is the description given by Harris, in 1744:

"The Church of *Bangor* was built within the Precincts of the old Abby about the Year 1617, and was not finished till the Year 1623; both which particulars appear from Dates on a stone in the South Walks, and on an old oak Pulpit, now lying in a corner of the Church. The Steeple of it, through which the Entrance is into the Church, is supported by an Arch of nine Strings or Beads, not centring in a point, as many others do, but springing at equal Distances round the Arch from side to side; and an Inscription thereon declares it was raised in 1693, at which time the Church was well repaired by the said *James Hamilton*, and afterwards beautified by his Widow, *Sophia Mordaunt*, Sister to the late Earl of *Peterborough*. It is indeed handsomely Adorned, the Chancell, with a neat and well carved Altar Piece, is supported with *Corinthian* Pillars fluted; the Rails about the Communion Table and the Pulpit carved, the Seats regularly laid out, and the whole executed with Oak Timber."

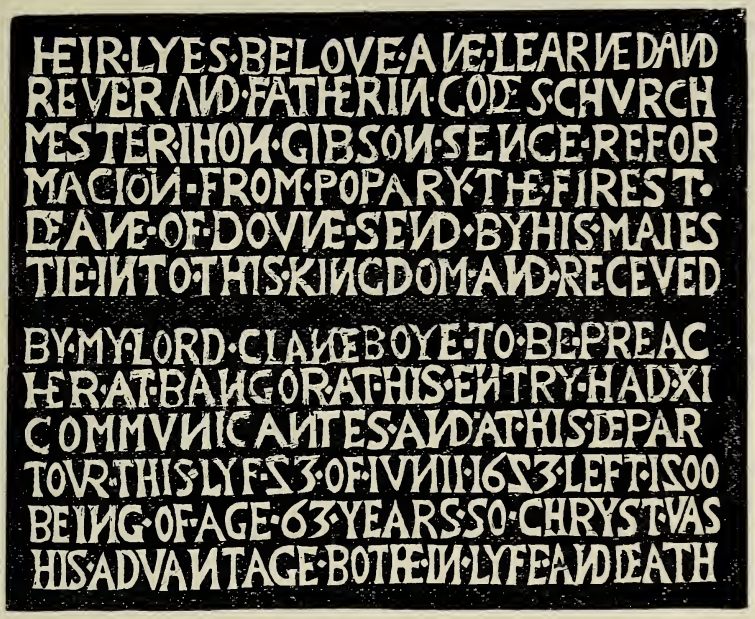
All this oak work was removed at the time of the rebuilding in 1830, but a large portion has been preserved at Bangor Castle, which we have had carefully photographed, and here reproduced. The portions we saw consisted of four fluted Corinthian columns *(the same as the initial illustration to this article)*, eight pilasters, each about nine feet high, two carved supports, four lengths of moulding, and several brackets, which constituted the canopy referred to. The carved and dated pulpit, the "neat and well carved Altar Piece," and the communion table, we have been unable to discover; but we feel satisfied they were quite in keeping with the portions we have pictured, and must have been made by one who knew his work, in a district where life was too stern and matter-of-fact to be noted for architectural or artistic refinement.

The portions of the oak we have seen are equal to the best in Waringstown Church, which is recognised as the finest in Ulster; but it has been tastefully preserved and added to, whilst Bangor has been removed and cast aside.

We have tried to trace the origin of Stennors, but so far have not succeeded; the name is an unusual one, and rarely met with, and it may also be noted that the Christian name of his wife, Efon, is also uncommon.

Close to the pulpit, on the east wall of the south transept, is built a large square panel recording the obituary of John Gibson, Dean of Down, who died in 1623. He was brought to this country at the instigation of Lord Clandeboye, as first rector of the church then built. Harris gives this inscription, with numerous mistakes, which have been repeated elsewhere: he states forty as the number of communicants at the Dean's entry—we read the number as eleven.

The only monument of elaborate sculpture is that of James Hamilton and Sophia Mordaunt *(see frontispiece illustration)*. In the old church of the last century it stood against the south wall, close to the pulpit, but is now



THE DEAN GIBSON MONUMENT.
Large stone panel built into east wall of south transept.
From a Rubbing.

erected in the south transept, which is raised above the vault there constructed. On a medallion are depicted the two heads in profile, against which is leaning a cherub with inverted torch, whilst a female figure, with a book, is shown in a reverent attitude. A shield of arms—Hamilton impaled with Mordaunt, and the crest of the latter family—surmounts the whole, which is the work of an eminent sculptor, P. Scheemakers.[1] The following is the inscription:

Sacred to the memory of JAMES HAMILTON of
BANGOR Esq Descended from the Family of the Lords
of CLANDEBOY, and of SOPHIA MORDAUNT his consort
Daughter of JOHN Ld Visc^{t} MORDAUNT & Grandaughter
to the Earl of PETERBOROUGH and to the Earl of MONMOUTH
This Monument (as an act of Filial Piety) was
Erected pursuant to the Will of ANN their Eldest
Daughter (Relict of MICHEAEL WARD Esq late a Justice
of the Kings Bench in IRELAND) who departed this life
in DUBLIN on the 17th day of May 1760

The present Earl of CLANBRASSILL is descended
from a younger branch of this Family.

1 Redgrave in his *Dictionary of Artists of the English School* (p. 380), says: "Peter Scheemakers was born at Antwerp in 1691. . . . He came to England, and establishing himself in St. Martin's Lane, settled there in the practice of his profession. He soon found considerable employment, was encouraged by the Court, and shared the patronage of the time with Roubiliac and Rysbrack. He excelled in busts, three of which by him are in Westminster Abbey; where there is also, carved by him, a monument to Shakespeare, after Kent's design; and a good monument to Dr. Chamberlain, one to Dr. Mead in the Temple Church; a statue of Edward VI. in bronze at Guy's Hospital; and many statues in gardens at Stowe. His models, pictures and marbles were sold by auction at Langford in 1756; and, some remaining, in the following year. In 1769 he retired to Antwerp, where he soon afterwards died."

The above had a son, Thomas, also a sculptor, who died in 1808, aged 68 years, and was buried in St. Pancras old churchyard.

Harris records the inscription on the monument of the Lady Beatrix Hamilton; but after the lapse of 150 years, more than one-half of the lettering has been weathered away. In a few more years all would have disappeared. This monument was erected against the south wall of the tower on the outside; but we have had it carefully removed inside, and placed, with the two cross slabs, against the east wall of the north transept, close to the chancel, at the same time painting on the letters of the inscription that were missing. This has not injured the monument in the slightest degree, and has made the whole of the epitaph readable by anyone. We annex a copy of it, indicating in smaller type the missing letters, which have now been painted in, thus showing how few of the original letters were traceable. The poetry is remarkably quaint, and is well worthy of the preservation we have afforded it. It is also the earliest of the Hamilton stones, but has no heraldic or other sculpture whatever.

The following is a copy of the inscription on this stone. Where letters are overlined, it is to indicate that they are joined together in the original.

BEATRIX . HAMILTON .
OBIIT . ANNO . MDCXXXIII .
OCTOB . XIX . AETAT . SUAE . XXVII . } 1
MOERENS . MARITVS . CONDIDIT .
THE . BODIE . OF . BEATRIX . HEER . BELOW .
IN . HOPE . OF GLORIE . DOTH . NOW . SWEETLY . REST .

HER . SOVLE . HATH . SOARD . WHER . FLOODS . OF . JOY . DOE . FLOW .
OF . SION . THAT'S . ABOVE . A . GLORIOVS . GVEST .
WHER . CHRYSTAL . STREAMS . WHER . GOLDEN . GLANCING STREETS .
ENIOY . A . CONSTANT . DAY . WITHOVT . A . NIGHT .
WHER . IASPER . WALS . WHER . PORTS . OF . PEERRLESS . PEARLE .
EMBRODRED . ARE . WITH . THE . LAMBS . SHYNING . LIGHT .
THITHER . I . GOE . SHE . SAID . THIS . BODIE . FRAILE .
SHAL . SHORTLY . IN . MY . COFIN . SWEETLY . REST .
ONSE . SWEET . TO . THE . BOT . NOW . TO . CHRIST . FARWELL .
WEL . MEET . I . FVLLY . HAVE . WHOM . I . LOVE . BEST .
O . . BLESSED . COVENANT . AEVEENE . FOR . AY .
WHO . WAS . BVT . A . POORE . THING . EEN . YESTERDAY .

1 These two lines read correctly, and are as given by Harris; but the stone indicates a few letters not in this position.

(To be continued.)

Notes on Irish Ethnology: The Milesian Myth.

By JOHN M. DICKSON.

WE find among all nations certain legendary traditions which, during times of ignorance and superstition, have passed for history, but which in most civilized countries have long since been reduced to the small nucleus of fact that existed in most of them, and thus been brought into line with authentic records; but in Ireland a desire seems to exist to put off the evil day of disillusionment, and to cling to the old mythology *in globo*.

The pressure of recent troubles has at all times prompted men to believe in a golden age of happiness in the distant past; and as this feeling has been intensified in "the distressful country" by its unhappy experiences during the historical period, we can scarcely wonder at this desire to point to some brighter and more dignified conditions in a bygone time. Though, under these circumstances, it may seem unkind to interfere in any way with a delusion so cherished, the writer believes that the small kernel of truth contained in Irish tradition can only be rescued and preserved for the use of serious students of the subject by stripping off the husk of legendary absurdity that still encumbers it, and which has made it the object of general ridicule from the time of Rabelais to the present day.

Among these national traditions, perhaps the commonest form is that of a more or less mythical or supernatural origin for their dominant caste: being one about which the dominant caste itself would not be likely to encourage either scepticism or undue inquiry, and for which the numerous parasites that have at all times found their interest in flattering "the powers that be," would from time to time invent further details to support and illustrate.

Of this class the Milesian myth is a typical example. It runs through all the "Annals" of Ireland, and forms the basis of the numerous and more or less apocryphal genealogies. From the number of these writings it is difficult to select, but one or two quotations may be sufficient. In the *Annals of the Four Masters*, under the date "The year of the world 3500" (which, accord-

ing to their chronology, is 1,695 years before the birth of Christ), we find "The fleet of the sons of Miledh came to Ireland at the end of this year"; while the *Annals of Clonmacnoise* state that "The sons of *Miletus* arrived in Ireland on the 17th of May—1,029 years before Christ." Now, it will be observed that between the above two dates there is the trifling difference of 666 years; but this is neither so important nor so interesting as the occurrence of the name "Miletus," instead of "Miledh," in the latter narrative. This, as the writer hopes to show farther on, rather "lets the cat out of the bag," so to speak. These are comparatively brief notices of such an important arrival; but if we turn to Keating's History, written about 1629, there is no such absence of detail to be complained of: on the contrary, we find with regard to this matter a farrago of absurdity which it is difficult to believe could have been compiled by any man writing later than the Elizabethan era of English literature: but, indeed, what absurdity is too gross for those whose motive in pursuing an inquiry is to seek support for some prejudice already held to be more precious than truth?

According to Keating, one "*Nivl*," the third in descent from Magog, having married "*Scota*," daughter of Pharaoh, King of Egypt, was father of Gaedal, a contemporary of Moses, from whom his descendants were called Gaels. The grandson of this Gaedal, named "*Sru*," having been banished from Egypt, and having on his route travelled through "*Scythia*" and other countries, landed in Spain, where his people settled, and where a descendant, "Breogan," built a tower named after himself at Corunna, in Galicia. Breogan's grandson, "*Galamh*" (a name signifying a brave man or warrior), otherwise entitled "*Miledh Esbaini*" (translated "the soldier of Spain"), again visited Scythia, while there married "Seng," daughter of the king of that country, and lived there several years; but upon some trouble arising between the king and himself (about "paramountcy," apparently), Galamh, finding Scythia "too hot to hold him," sailed to Egypt, where, having arrived, he, as usual, married Pharaoh's daughter—this time also called "Scota"—from whom his descendants received their name of "Scots." Having lived in Egypt for seven years, during which he made himself indispensable generally, he suddenly "remembered him" that, after all, it was neither "Scythia" nor "Egypt," but Ireland, the sovereignty of which had been foretold for his posterity. He, therefore, sailed from Egypt in three vessels; and, after preying on the coasts of Europe, landed at Biscay "among his own people." Having learned that Spain was over-run by "foreigners and Gothi," he collected "his own partizans," and, after fighting fifty-four battles against them, cleared Spain of all "foreigners," and "enjoyed the sovereignty."

By this time we learn that Galamh had thirty-two sons, of whom twenty-four had been born of concubines before he left Spain for Scythia. We

may hope that, having sown his wild oats, he had now reached years of discretion.

Not satisfied with the sovereignty of Spain, and further induced to seek "fresh woods and pastures new" by a famine in that country, caused by "a drought that had lasted for twenty-six years," the "sons of Miledh," shortly after his death, embarked in the conventional "thirty ships," with "thirty warriors in each," for Ireland, where, after encountering magic mists and storms raised by sorcery, they subdued all opposition, and brought their wanderings to an end at last in the land of destiny.

Now, in endeavouring to find the "poor halfpenny-worth" of truth in this "intolerable deal" of absurdity, we may perhaps find a key in the continual recurrence of "Scythia" in the narrative, together with the apparently accidental exchange of the name "Miletus" for "Miledh" in the *Annals of Clonmacnoise.*

It is evident that these old Irish chroniclers, having stumbled upon the frequent notices of the real Milesians to be found in the works of Herodotus and other Greek historians, jumped to the conclusion that these were the adventures of their own legendary "sons of Miledh."

Now, the true Milesians were a Greek colony, who, about 800 B.C., invaded the province of Caria, in Asia Minor, and there founded the city of Miletus, at the mouth of the river Macander, which became the centre of a maritime sovereignty, much like that of Venice in later times, and that existed as an important power for 300 years, until the Persians, under Darius, conquered it, 500 B.C. From Miletus (their capital) these Milesians established many dependent cities or trading outposts, several of which, such as Sinope, Trebizond, Olbia, etc., were situated on the coasts of the Euxine, in what was then known as Scythia, and their doings in that region were frequently mentioned in the histories of the time. Though they had many of their dependencies on the Mediterranean, about the most westerly being Massilia (now Marseilles), they had none beyond the "Pillars of Hercules"; and, as their doings were fully recorded, such an unusual exploit as a settlement in Ireland could not have escaped all notice.

Besides the hopeless discrepancy between the period of the real Milesians and any of the dates given in the Irish legends, it is hardly necessary to point out that a Greek people could not have traded here for any length of time, much less have conquered and possessed the land, without leaving a single trace of Greek influence behind them.

With regard to the tradition that these warriors came from Spain, most students of Irish legend are aware that the phrase "out of Spain" is simply equivalent to "from foreign parts"; besides, the portion of Spain supposed to be peculiarly theirs—Galicia—is, and has always been, inhabited by the small, dark, and unenterprising Iberians, similar to the native race in Ireland,

which was itself conquered and held in subjection, and even in contempt, by these warlike "sons of Miledh."

Indeed, the Norman invasion of England was the nearest historical counterpart of this latest Celtic invasion of Ireland; and as history repeats itself again and again in such matters, we find that these military adventurers at once became a ruling caste, from which all noble families, for centuries afterwards, sought to trace their descent. While owing their success in part to a more perfect military system, which may have suggested the title, "sons of the soldier" (a title likely enough to be accepted by the conquerors at a time when war was the only honorable profession), we know that they claimed a racial superiority to the masses, and had their claim admitted apparently without question.

Though every sovereignty has based its title on the sword, it seems probable that these "sons of the phantom soldier," as Professor Rhys has so happily named them, may have had a still better title to the soil of Ireland, as we find one of them named "Airem" (genitive, Airemon), the ploughman, which suggests that by them agriculture was introduced among a community hitherto merely hunters or herdsmen; and as he that first invests his labour in taming the wilderness thereby establishes the fairest claim upon it, the title of these last Celtic conquerors may have rested on equity as well as force. Though this ancient Milesian or Celtic aristocracy held its ground in Ireland till Elizabethan times (the Norman adventurers in the twelfth century being rather absorbed by it than the contrary, and becoming "*Hibernis ipsis Hiberniores*"), it has, during the last three centuries practically disappeared as an element in the Irish population.

As bearing on this subject, we quote from *The Welsh People*, by Professor Rhys (1900, page 32): "The French of the present day, with the exception of the Teutonic element in the north-east of France, are, in the main, neither Gauls nor Aryans of any description so much as the lineal representatives of the inhabitants whom the Aryans found there. In fact the Gauls were not very numerous even when they ruled the whole country. . . . There seems to be no reason to suppose that the dominant Celts in this country were relatively more numerous than in Gaul. They formed a ruling class, and led their dependants in war, which was their business above all other things." Besides those obscure causes that give to an aboriginal population the advantage in survival, and besides the "homing" instinct of the Iberian referred to in a former paper, which no doubt prevailed in those countries also, there were agencies at work in Ireland during the past three centuries that tended to the disappearance of this Milesian Celtic element more than in either France or Wales. Upon it fell the brunt of the constant fighting in the century that included the Elizabethan, Cromwellian, and Williamite wars; and upon the capitulation of Limerick, almost all the officers crossed the sea to enter the

armies of France, Spain, and Austria; and during the century following the capitulation, the pressure of the penal laws drove so many of the young men of good family into foreign service, that, from the military records, it was computed that during that time 450,000 men of Irish birth died in the service of France alone. It is in the aristocracy of the countries mentioned above that we must seek for their descendants, and not in Ireland: indeed, one has only to observe the native population in any western town to-day (Sligo, for instance), to recognise how universal is the dark, undersized, and not comely type of the old native race, so ruthlessly depicted by Duald MacFirbis as "the descendants of the Firbolgs," and declared to be, even in his time, "the most numerous."

[NOTE.—For a detailed examination of the Celtic question, see *The Races of Europe: a Sociological Study*. By W. T. Ripley, Ph.D. Towell Institute Lectures.—ED.]

The History of Tynan Parish, in the Arch-diocese of Armagh,

With notices of the O'Neills and other territorial families, the parochial clergy, ecclesiastical remains, and copies of documents relating to the district.

By the late Right Rev. WILLIAM REEVES, Bishop of Down and Connor and Dromore.

(Hitherto unpublished.) *(Continued from page 182.)*

[The manuscripts of this work have been placed in the hands of the editor by the governors of the Armagh Library, and by Sir James H. Stronge, Baronet, of Tynan Abbey. Fortunately, the work was almost completed by the late bishop; nevertheless, the editor craves the indulgence of the reader for any errors which may creep into the text, and for the arrangement of the matter. To follow in the wake of Dr. Reeves, and not fail, is no light task.]

DERRYNOOSE was of old a separate parish, and one of those whose rectories were appropriate the college of Colidei of Armagh.

In 1430, the provision made by that corporation for the vicar was so small that Primate Swayne had found it necessary to take active measures for the enforcement of a larger stipend, no one being willing to accept the benefice upon the existing terms.

The parish church stood in the townland of Lisrtarkelt, and it, with fifteen other townlands situate in that part of the parish which is in the barony of Tiranny, was held by a herenach of the family of MacEoghain (Mackeown); and it, as well as those of Kilmore Twina (Tynan), and Clonfekena (Clonfeakle), was specially bound by ancient usage, whenever occasion should occur for the Primate to visit his city of Armagh, to provide through their herenachs and tenants, at their own expense and travail, both in regard to men and horses, for his carriage, coming and going, as well as entertainment for himself and those with him, thus evidencing, in 1441, its antiquity as a religious foundation.

It was found by the Armagh Inquisition of 1609 that the rectory and vicarage were united to the priory of Colidei of Armagh, and that the prior for the time being was parson in right of his place.

Pending the final adjustment of the parochial revenues, Oliver Gray, A.B., was collated to the benefice in 1613, and continued in possession till after 1622. He was succeeded by Robert Maxwell, afterwards Bishop of Kilmore, who, on the 22 November, 1625, was presented by the Crown to the rectory of Tynan, together with this parish, his patent, including Toaghie, otherwise Dirrenoos, united and consolidated with Tynan *pro hac vice*, and to be held during his natural life. By the dissolution of the priory, the rectory and

vicarage had become vested in the Crown; and by the charter of the Vicars-Choral, 23 May, 1634, they were disappropriated, consolidated, for ever united with cure, and made one entire presentative rectory, and the advowson granted to the see. The tithes also of forty-eight towns of Toaghy, formerly parcel of Derrynoose, which had been separated from it and annexed to the priory, were restored by the said charter.

In 1643, when Dr. Robert Maxwell, the rector, was promoted to the bishopric of Kilmore, he received, *in commendam* with his see, a grant of these united rectories. When he resigned them in 1666, his successor, James Downham, was presented to both; and Henry Maxwell, his successor in 1668, entered on the enjoyment of this great union, which, though hitherto accidental, and on each occasion *pro hac vice*, was made legally permanent, 14 September, 1682, by virtue of statute of Charles II. of 1662, intituled "An Act for the real union and disunion of parishes," though practically in contravention of one of the pleas for disunion in its preamble: "Whereas, parishes in some parts of the kingdom are so vast and extended in length that it is difficult for the parishioners to repair to their parish churches, and return home the same day."

The union, however, was effected through the Maxwell interest, though not till the last of the twenty years, which were allowed by the Act for the employment of its provisions; and Derrynoose and Tynan were then united and made one entire rectory under the name of *the rectory and parish of Tynan.*

The injury occasioned to the parishioners by such an overgrown benefice, with but one church and one minister, soon began to be felt; and in 1701, when William King, Bishop of Derry, held the visitation of the diocese of Armagh for Primate Boyle, an entry was made in the book in his own hand to the effect that, whereas the distance of Derrynoose from the church of Tynan prevented the parishioners of the former from attending Divine service, the rector (Henry Maxwell) promised to pay £30 a year for the maintenance of a curate, and that he would try and induce the parishioners to contribute towards building a chapel for Derrynoose, and that the curate should assist in both parishes, as the union was real. The project, however, of erecting the Chapel of Ease by subscription fell to the ground; for in an entry of the old vestry book of Tynan, it is stated by the chairman, that, on the 14 of June, 1703, "I proposed the laying on of money for a Chapell of Durrenuse according to the order of the Court at Armagh, and a Rule made at the Visitation by the Bishop of Derri, but none would consent." As regards the parish officers, it was the custom at the Easter vestries in Tynan church for the parishioners to elect one churchwarden and sidesman for the Upper or Derrynoose portion of the parish, and one in like manner for the Lower or Tynan portion.

But, on the avoidance of the parish, in 1709, by the death of the rector Henry Maxwell, the growing evil was remedied by a statute of Queen Anne,[1] intituled "An Act for dissolving the union of the parishes of Tynan and Derrynoose," etc., setting out that, whereas, pursuant to the above-named Act of King Charles II., "the parish and rectory of Derrynoose is united in perpetuity to the parish and rectory of Tynan, and the said parishes are made and constituted one entire rectory and parish, by and under the name of the rectory and parish of Tynan; and whereas by the late increase of protestant inhabitants in the said united parishes the cure is become too great to be discharged by one minister, and the parochial church of the said united parishes is not large enough for the convenient accommodation of the parishioners of the said united parishes to hear divine service and perform religious duties in; and also for that most part of the said late parish of Derrynoose lieth at too great a distance from the parochial church of the said united parishes; for remedy therefore of the said inconveniences, and to the end that the cure of the souls of the inhabitants may be better attended and taken care of than the same can be by one person, and the inhabitants of the said united parishes be encouraged by the accommodation they will have for the worship of God in publick, frequently and constantly to resort and repair to their several parish churches for the due performance of religious duties, be it enacted that from and after the 29th of September, 1709, the said union be null and void; and the said parishes are and shall for ever hereafter be deemed, esteemed and taken as two distinct parishes, and be divided and separated in such manner and by such means and bounds as they were before they were united as aforesaid, and each of them shall be separate and independent from the other and shall each of them by itself have all parochial rights and privileges as separate and distinct parishes. The patronage of both shall be for ever in the Archbishop. And whereas the ancient parish church of Derrynoose is very inconveniently situated and in a ruinous condition, that it may be lawful for the Archbishop of Armagh and the rector, with consent of the churchwardens and major part of the inhabitants at a vestry assembled to build a new church in some more convenient place in the said parish on a parcel of ground not exceeding one acre plantation measure; and if within three years from November 1709, they do not agree, the Archbishop shall appoint a place for building the said church in the centre of the said parish, or as near thereunto as conveniently may be."

Thus terminated the union which, for nearly a century, had subsisted of these two large and important parishes, extending over a surface of 47,446 acres; and this disintegration has, according to the exigencies of the several portions, from time to time, been since followed up, so that out of Tynan has grown the perpetual cure of Middletown, and out of Derrynoose the rectory

1 8 Queen Anne, cap. 13.

of Keady, and of the rectory of Keady part of the district cure of Armaghbreague, and out of Derrynoose and Armagh the district cure of Aghavilly, and out of Tynan, Derrynoose, and Armagh, the district cure of Killylea, thus giving seven incumbents instead of one, with the aid of two or more stipendiary curates.

Charles Proby, A.M., was, on the 1 October, 1709, collated the first Rector of Derrynoose; and a new church being ordered to be built, agreeably to the provisions of the Act, a portion of the glebe land of Madden was made over for the purpose, though situate, instead of the centre, at the very west verge of the parish; and on the 25 September, 1713, Primate Marsh commissioned John Stearne, Bishop of Dromore, to consecrate the same and the churchyard adjoining.

Charles Proby died in 1725, and was succeeded by Charles Este, A.M., on whose resignation, in 1730, William Usher, A.M., was collated to the living. In 1738, the yearly value of the benefice was £520. This incumbent, and the Rev. John Strong, Rector of Tynan, having represented to Government that the townland called Carraghnaghs, part of Tynan parish, lay very remote from that church, but contiguous to this parish,[1] and that there had been doubts and disputes about two other townlands, called Baltea and Derryhagh, to which parish they belonged, lying between the two churches, and contiguous to both parishes, which were formerly united, the said townland of Carraghnaghs (the tithes worth about £15 a year) was united to Derrynoose; and the townland of Baltea and Derryhagh (worth £26 a year), united to Tynan, by Act of Council, dated 30 of June, 1740.

Balteagh and Derryhaw have since continued part of Tynan, while Carraghnaghs, now known as the four towns of Carragh, lying about nine miles south of Tynan, continued in Derrynoose until that portion of the parish in which they were situate was cut off to form the rectory of Keady. In the Down Survey, and subsequently in the Vestry Book of Tynan, the four towns of Carranagh were certainly regarded as a part of Tynan, though divorced by several intervening townlands from the main body of the parish; but in earlier times they were not so, for there is a record preserved in Primate Swayne's Register, of the date of 1430, in which the vicarage of Derrynoose is endowed with a portion of the tithes and oblations of Ballymaclemy *citra montes*, Ballymacolgan, Ballyhydocowa, and Caranach, situate in that parish. It may be added that, in the maps of 1609, their appropriation is not specified, their line of boundary containing only this note: "The eight towns of the Charanagh (recte Charanagh) belonging to Toghrany." Assessments used to be made at vestries in Tynan church, in the early half of the eighteenth century, for the road through the "four townes of Carranaghes"; and in one instance, in the old vestry book, they are specifically named as

1 At an earlier period there was no doubt; for, in the subsidy roll of County Armagh, 1634, Boltoyagh (Balteagh) and Derickhagh (Derrihaw) are placed in Derrynouse parish.

Killcam, Trevenamure, Craigduffe, and Crossannagh, now known as Kilcam, Tievenamara, Cravirckduff, and Crossnenagh, in that part of Keady which lies in the barony of Tiranny.

After the Restoration, James Downham, prior to 30 May, 1662, was presented to the united parishes of Tynan and Derrynoose, with the prebend of Tynan, of which the former was the corps, by Primate Bramhall, who had, in 1634, succeeded Downham's father in the see of Derry. On his appointment to these parishes, Downham found that the townlands which had been granted to them respectively for glebes, soon after the Plantation of Ulster, and which had been enjoyed by the incumbents till the great Rebellion, were now unlawfully detained by unauthorized persons to the prejudice of their present successor.

Accordingly, he laid his grievance before the House of Lords; and on the 30 of May, 1662, "the humble petition of *James Downam*, clerk, was read; and it was ordered,[1] that pursuant to the order of the house for restitution of Church possessions in the year 1640 and 1641, the Petitioner be restored, and put into the possession of the townland *Madan*, in the County of *Armagh*, formerly assigned as a glebe to the parish of *Derranouse* and the townland of *Dromadmore* in the said County formerly assigned as a glebe to the parish of *Tinon* in the said County, by the Sheriff of the said County of Armagh, forthwith, upon sight of this order upon peril that will thereupon ensue."

The descendants of Colla-da-crich continued for many centuries in possession of the several territories which now constitute the county of Armagh. Of them, the most distinguished were the family of Ohi Anluain (O'Hanlon) and the Clann Sinaich,[2] in which the primacy and the principal offices of the cathedral church were for a long period limited. Both, however, gradually sank in importance, and in their stead arose the O'Neills,[3] who, in the process of ramification, spreading beyond the bounds of their patrimonial Tyrone, took possession of large tracts in the county of Armagh, and reduced the ancient proprietors to a condition of vassalage.

At the commencement of the fourteenth century, Donnell O'Neill, the chief of that name,[4] was compelled, by ecclesiastical censures, to withdraw

1 Orders for restoration of Church lands, 15 June, 1661 (*Journal House of Lords*, vol. i., p. 248); 19 June, 1661 (*ib.*, p. 250); 11 July, 1662 (*ib.*, p. 318).
Journal House of Lords (IV.) vol. i., p. 305b. See *Palatine Note Book*, vol. i., No. 9, p. 161 (1 September, 1881).

2 So called from Senach, who was seventh in descent from Colla. See MacFirbis, Geneal. MS., p. 309a. Notices of the Clan Sinaich occur in the *Annals of Ulster* at 1038, and in *Four Masters* at 1059 and 1086. Flann ma Sinnaich, keeper of Bachall Isa, the celebrated pastoral staff of Armagh, resided there in the Trian Saxan, or English quarter (*Annals of Ulster*, 1127), and his death is recorded at 1135 (*Four Masters*).

3 This illustrious family derives its name from Niall Glundubh, who was slain by the Danes in 919. UaNeill or O'Neill—*i.e.*, grandson of Niall—was first applied as a surname to his grandson, Domhnall, who, after twenty-four years' sovereignty, died in Armagh in 979. They were descended from Eoghan, or Owen, son of Niall of the IX. Hostages, whose posterity were called Cinal Eoghain, and their territory Inis-Eoghain, or Inish Owen, and Tir Eoghain, or Tyrone.

4 See Register of Primate Fleming, folio 38a, where he is styled "Rex Hibernicorum Ultonia."

from his usurpation of the church lands of Clondawyll,[1] and in 1307 confirmed his surrender of them by a solemn covenant. His great-great-grandson, Owen O'Neill, was chief of Tyrone, and died in 1456, leaving six sons.[2] Of Henry, the eldest, we shall have occasion presently to speak.

Hugh,[3] the second son, was founder of a family who occupied the territory of the Fews, and took their designation from it. Shane Boy,[4] another son, established himself in the Munter-Birn district of Tyrone, and erected a strong castle at Kenard,[5] which was known as "Shane Boy's Castle." He was seated here before 1445; for in that year Donald MacCasey[6] received investiture of the vicarage of Tynan in "the house of Johannes Flavus O'Neill at Ceandaird."[7] This must have occurred at an early period of his life; for we find him, thirty-six years after, spiritedly defending this fortress against a formidable attack. The circumstance is thus recorded by the Four Masters at A.D. 1480: "An English army came into Tyrone with Con O'Neill. It consisted of the King of England's Deputy, the Earl of Kildare, and the English of Meath. Shane Boy himself was in the Castle and kept and maintained the place in despite of the Army; and the Army returned, and Shane Boy afterwards made peace with the O'Neill."

The O'Neill at this time was his eldest brother Henry, who had been inaugurated in 1455,[8] and was married to Elinór Fitz-Gerald, daughter of Thomas, seventh Earl of Kildare: to which connection was due the support which he and his family received from this great Anglo-Norman nobleman.

Henry O'Neill's eldest son was Con; and he further strengthened this family alliance by marrying his first cousin, Lady Alice, daughter of Gerald, the eighth Earl of Kildare.

In 1481 the war was renewed between Henry and his brother, Shane Boy; but, as the principals were now advanced in years, the conduct of it was chiefly entrusted to their sons respectively.

1 Clondawyll, a name which occurs frequently in this memoir, was applied to a district along the Blackwater on the south-east, extending from the north part of Tynan to Benburb. It comprehended the Tiranny portion of the parish of Eglish (which is always called *Clondawyll* in records anterior to the Reformation), and the six townlands of Turry, Boyar, Polluagh, Knockaneigh, Annagh, and Annaghanaurry, in the north extremity of the parish of Tynan. Cluain Dabhall, "meadow of the Dabhal," is the Irish form of the name, and is derived from the situation of the district along the Blackwater, which was first called the Dabhal (Dawl), and secondly, Abhainn Mor (Owen Mor), or "Great River." The Dabhal is mentioned by the Four Masters at 356 and 953, as also a Loch Dabhaill in the neighbourhood, A.M. 3581. Jocelin, who flourished in 1170, in his *Life of St. Patrick*, chap. 87, states that the church of Clonfeakle was built near the bank of a river called Dabhall. The name has somewhat shifted its position, and appears in the disguised form of the Tall river, an inconsiderable stream which rises east of Armagh, flows by Richhill, enters the Callan at Fairlawn Bridge, and with it fall into the Blackwater. Cluain Dabhaill, or Clondawell, as a parochial name, is forgotten, and the parish is called Eglish (Ecclesia), but it is locally preserved in a corrupt form as *Glenaul*, the name of a gentleman's seat in the townland of Mullyloughan, and of that electoral division in Armagh Union.

2 *Four Masters*, 1456, p. 997.

3 *Four Masters*, 1466, p. 1041.

4 In Irish, Sean Buidhe, "John the Yellow"; in Latin, Joannes Flavus.

5 In Irish, *Ceann Ard*, "high head." Another O'Neill castle was called *the Beann-borb* (now Benburb), "the proud pinnacle."

6 MacCasey was the name of Herenach of Tynan parish.

7 Reg., Mey, lib. ii., vol. 11b., p. 148. See Reeves, *Culdees*, p. 15.

8 Known as Henry mac Owen. He was naturalized by Act of Parliament. Earl of Kildare, i., p. 44. See concerning him the *Four Masters*, 1459, p. 1005; 1463, p. 1027; 1467, p. 1049; 1470, p. 1067.

Two years after, O'Neill abdicated the lordship in favour of his son Con; and, having survived his retirement six years, died in 1489.

Shane Boy of Kenard was now three years dead; and two years afterwards Con O'Neill made peace with his children, and liberated his son Niall from confinement. But the Kenard family began to be rent by internal dissensions; for, in 1500, "Brian Caech son of Niall son of Shane Boy, was slain by his uncle Donnell, aided by the Muinter-Aedha,[1] in the doorway of the castle of Ceann-ard." This same year, Garret, Earl of Kildare, at the instance of Con, his first cousin and brother-in-law, marched into Tyrone, where he was joined by O'Donnell at the castle of Shane Boy O'Neill (that is, the castle of Ceann-ard), which they besieged till they took it, and afterwards delivered it into the custody of Turlogh, son of Con.

Con O'Neill, the chief of his race, had been treacherously killed, in 1493, by his brother, Henry Oge, who thereupon endeavoured to assume the lordship in despite of the prior claims of his elder brother Donnell. A sanguinary battle was fought between the rival brothers at Glasdromaurn, which resulted in the defeat of Donnell.[2]

In this action, many of the Tyrone chiefs who were ranged on the side of the elder brother fell; and, among others, Edmond, son of Shane Boy of Ceannard, and Ferdoragh, son of Ballagh O'hAedha.[3]

After a four years' struggle, Donnell was forced to withdraw his claims; and Henry Oge, in 1497, was declared the O'Neill. But his enjoyment of the dignity was only short-lived; for, in the course of the same year, he was assassinated by his nephews, the sons of Con, who revenged their father's death by slaying his murderer in the house of Art O'Neill of the Fews, then resident at Tuath Eachadha, or Tooaghy; whereupon the chieftaincy reverted to Donnell, the rightful possessor.

Turlogh, son of Con (of whom mention has been already made), was only six weeks in possession of the castle of Kenard when he was taken prisoner by O'Neill, and despoiled of his creaghts; which outrage gave rise to fresh disturbances in Tyrone.

The sons of Con were now at war with O'Neill[4] (that is, Donnell), and in 1509 took his castle at Dungannon, while their uncle, the Earl of Kildare, was on his way to aid them. That his expedition to the North might be signalized by some exploit, he directed his force against the castle of Omagh,

1 *I.e.*, the Clann of O'Hugh. Edmund Boy O'Hugh, foster brother of Phelim O'Neill, killed Lord Caulfeild as he entered the castle of Kinard (Archdall's Lodge, iii., p. 141). The hiding-place of Sir Phelim O'Neill was revealed by an O'Hugh (Ir. War of 1641, p. 145). "That bloody sept of the Hughes" (Capt. Al. Hovendon, in Rev. R. Maxwell's Depositions). In March, 1766, out of 1,190 families in the parish of Tynan, there were 144 families of the name of *Hughes*. Donnell mac James O'Hugh of Drumgoose was a juror in 1609, *vid. infra*. (See page 65, present volume.)

2 *Four Masters*, 1493, p. 1203.

3 O'Hugh.

4 *Four Masters*, 1500, p. 1255.

which a hostile branch of the O'Neill race,[1] the descendants of Art, had built and fortified; and having succeeded in capturing and dismantling it, returned home.

Donnell O'Neill died in this year; and after two successions in collateral lines, Con Bacagh, or Con the Lame, became O'Neill, and acquired possession of Kenard in 1519. Though a kinsman of the Fitzgerald, a rupture took place between them; and in 1531 "an army was led by the English Lord Justices, the Earl of Kildare, and the chiefs of the English of Ireland into Tyrone at the instance of O'Donnell and Art Oge O'Neill, and the descendants of Hugh O'Neill, and they burned Tyrone from Dungal to Abhauin-inhor, demolished the castle of Port-an-Fhaileagain, and plundered the country of Buan-na-mocheirghe:[2] and Monaghan was left empty to them."

O'Donnell and Niall set out to join that English army at Kenard, and demolished the castle of Kenard; but O'Neill being near them with a very numerous army, they dared not advance further into Tyrone; so that these hosts returned to their several homes, O'Neill not having come to terms of peace or armistice with them.

Port-an-Fhaileagain (pronounced Port-an-elegan), now Portnelligan, was at that time a fortified station, and was occupied, as well as Kenard, by O'Neill.

Con Bacagh was father of "Shane the Proud," first Earl of Tyrone, and grandfather of the celebrated Hugh O'Neill, the Earl. His brother Turlogh, made governor of Kenard in 1500, was slain in the following year by MacMahon. Another brother was Art Oge, who was O'Neill from 1514 till his death in 1519.

Shane, or John, another brother, is the one with (as regards Tynan) we have most to do, as it is in his family that Tooranny and Munter-Birn first present themselves to notice as settled estates; and it is principally with a view to trace the descent and relations of their possessors, who occupy so prominent a place in the subsequent history of Ireland, that the preceding details have been introduced in the history of the parish of Tynan.

1 There was continual strife between their branch and the family of Art O'Neill, who held Oghmagh (Omagh). See *Four Masters*, 1470, p. 1067; 1471, pp. 1071 and 1077. The MacCathmails (MacCawells) were adherents of the latter.

2 MacMahon.

(*To be continued.*)

THE

STEWARTS OF BALLINTOY:

WITH NOTICES OF

OTHER FAMILIES OF THE DISTRICT

IN THE

SEVENTEENTH CENTURY.

By the Rev. GEORGE HILL.

COLERAINE:
JOHN M'COMBIE, 7, MEETING-HOUSE-STREET.

1865.

The Stewarts of Ballintoy.

(Continued from page 161.)

"Out of monuments, traditions, private recordes, fragments of stories, passages of bookes, and the like, we doe save and recover somewhat from the deluge of time."—*Bacon's Advancement of Learning.*

[The extreme scarcity of this pamphlet—the writer's first work—renders a reprint most desirable. A few notes and some corrections have been made under the guidance of the Rev. George Hill, who was able to revise the proofs of a work written by him thirty-five years ago.—Editor.]

ON the death of the Rev. Dr. Stewart, who was thus deprived of his son, the estates were inherited by his younger brother, Alexander Stewart. In 1720 the latter was appointed agent to the Antrim Estates, by Lord and Lady Massereene, the guardians of the fifth Earl of Antrim during his minority. In this capacity Alexander Stewart's management of the property gave such satisfaction to his employers that his appointment as agent was continued by Lord Antrim, when the latter succeeded to the estates in the year 1734. During several years afterwards the most cordial relations existed between the landlord and his agent, until Lord Antrim began to feel that his vast estates were being subjected to an alarming process of disintegration by his own ruinous extravagance.

His Lordship's habits were such as to require large and frequent additions to his annual income, and these sums could only be had by selling off extensive portions of his property. These sales, of course, were convenient arrangements to meet certain difficulties as they arose, but in this way the rental soon became sadly curtailed, and Lord Antrim began to think, when too late, that his agent might have contrived to keep him afloat at a smaller sacrifice than

had been made. At length the Earl's suspicions shaped themselves into a distinct charge against Stewart, of conniving at cheap sales of the property to serve his own selfish purposes. This quarrel resulted in a rather celebrated action at law, which agitated the county of Antrim in various ways, and to no trifling extent, during the years 1740 and 1741. It is interesting now, as an illustration of the process by which these vast estates were broken up, and also because the papers prepared for the trial contain several topographical names and statistical facts in connexion with the Antrim property at the time referred to. For these reasons we may be permitted to enter into the few following details, which have been drawn from original manuscripts never before printed:

I. Captain Rogers held the lands of Ballywindlans, Ballywattick, and Coldagh, in the parish of Ballymoney, at the yearly rent and fees of £92 5s. On the expiration of the lease, Alex. Stewart, the agent, it was alleged, represented to Lord Antrim, that Hugh Boyd, of Ballycastle, who held other lands adjoining, on lease also, had purchased the interest of Rogers, and was willing to give a fine of £500, provided he could get a fee-simple grant of the whole lot from Lord Antrim. On the agent's representation that this sum was sufficiently large, and because Lord Antrim was ignorant of the value of land, a deed was perfected in 1736, whereby the whole lands held by Rogers and Boyd were conveyed to Boyd for ever. So soon, however, as this arrangement was made, it was alleged that Boyd, according to previous agreement, handed over the one-half to Stewart, the latter paying the half of the fine and the half of the yearly rent.

II. The lands of Cosies, Cabragh, Cavanmore, Kilmahamoge, Clogher, Lagavar, Maghernaher, Maghrecastle,[1] Clegnagh, and Knocknagarvon, together with the towns of Broughgamon, Big Park of Ballintoy (Altmore, reserved in the original grant of 1624), Lemneaghbeg, Lemneaghmore, and Creganewey, in the Baronies of Dunluce and Carey, were held by Alexander Stewart, and the Rev. Dr. Stewart, his brother, except the five last, held by Alex. Andrews, at the yearly rent of £91. On the expiration of the lease, the agent offered Lord Antrim £500 of a fine on behalf of his sister, Jane Stewart, for a fee-simple deed of all these lands at the former rent. On his recommendation, the deed was perfected in February, 1736. Lord Antrim alleged that Alexander and Jane Stewart had arranged previously that she was to bequeath this property at her death to him or his heirs, and that the lands she thus obtained for £91 yearly rent were fully worth £500 by the year.

1 Magheracashel, "the field or plain of the cashel, or stone fort," already mentioned as the original residence of the *Red Chieftains*, or Reids, who owned this territory prior to the arrival of the Stewarts; and, indeed, long prior to that of the Macdonnells, or Macquillins. The Reids, or red-haired chieftains, were the descendants of a great Danish family who continued to reside in this locality long after the numerous other Danish settlements on this coast had been broken up and dispersed. The site of their stone fort or fortress here was enclosed by two parapets, also of stone, and underneath were very extensive and well constructed caves. It is believed that in more modern times a castle was erected on the site of the original fortress, and occupied during many generations by the Reids or O'Maeldergs. Several modern household utensils, such as tankards and plated fire-irons, were found therein at the time of the final demolition of the castle, and many houses in the surrounding district were almost exclusively built from the stones of the old ruin.

III. When the lease of Glenariffe, Ballynaries, Ballyloughbeg, Castlecat, Magherintemple, and Garyvindune expired, the agent proposed to take these lands for £98 yearly rent, and informed Lord Antrim that no more could be obtained for them. The latter, on this representation, gave the agent a deed of them, forever, at the above rent, although they were worth £230 yearly, exclusive of a wood, the timber in which was worth £600.

IV. Lord Antrim further alleged that the lands of Bun-na-margie, Brughanlea, the five Irish acres of Ffaranmacartor Mountain, the five Irish acres Achraveelie, the Freestone Quarry, the forty Irish acres of Drumnagola, Dunnamalaght, and the two Quarters of Carnside and Ballylinney, were handed over to Hugh Boyd, in perpetuity, for the yearly rent of £147, whereas the fair and proper rent for this property was at least £800 per annum.

To these grave charges Stewart replied that his conduct in the agency had always secured the approval of Lord and Lady Massereene, by whom he had been originally appointed during Lord Antrim's minority, and that the latter, on coming of age, had continued the appointment, from a knowledge of his character, and a conviction that he had conscientiously discharged the duties of his office. So soon as Lord Antrim entered on the possession of his estates, his Lordship ordered a survey to be made of his entire property, to enable him to issue the necessary directions for its management and improvement. The most experienced persons were employed to make this survey, and they were required to distinguish carefully the arable land from the pasture, bog, and mountain, in every instance, showing the valuation of each, the quantity of land in every lease on the estate, with the rent and tenant's name attached, and the present value of each farm, supposing the tenant's interest therein expired. Lord Antrim was thus quite competent of himself to form a correct opinion on any case of proposal for the sale or letting of his lands. Stewart had copies of this survey made out and sent to the landlord, together with books containing tenants' names, the number of acres in each holding, with the amount of rent, in every case. Lord Antrim was regularly in the habit of consulting these documents before committing himself to any arrangements with tenants or others. In addition to these precautions, Lord Antrim's stepfather, Robert Hawkins Magill, employed valuators on the estate, whose returns and valuations were carefully compared with the surveyors' reports, with rent rolls, and with former valuations. The work of comparing lasted several days, and was performed at Stewart's office, Ballylough, by Lord Antrim, Magill, and Stewart. In his defence, Stewart also entered minutely into each of the several cases specified by Lord Antrim, indignantly denying the existence of collusion with any party or parties to benefit themselves at his Lordship's expense. On the contrary, during Lord Antrim's minority, he (Stewart) had increased the rent-roll by £800 a year, in consequence of the

discovery of forged leases in Glenariffe.[1] As to the lands of Glenariffe, Ballynaries, Ballyloughbeg, Castlecat, Magherintemple, and Garryvindune, in the Baronies of Dunluce, Carey, and Glenarm, he had held them as tenant-at-will since 1737; and being encouraged by Saml. Waring, Lord Antrim's attorney, to make an offer for them, he proposed £400 besides the rent, which was accepted. The wood in Glenarm consisted of ash, alder, hazel, and sally, but he denied that it was worth more than £60. In concluding his statement, Stewart asserted that in December, 1740, or January, 1741, Lord Antrim had ordered his servants to seize and carry off an iron chest from Ballylough House, which contained almost all the papers relating to the management of the estate. These documents were taken to Lord Antrim's house at Ballymagarry, without Stewart's knowledge, his Lordship having induced Wm. Harrison (who had been a clerk in Stewart's office for thirteen years), suddenly to leave his services, and give up the keys with which he had been entrusted. Lord Antrim had also prevailed on John Cuppage, who received rents for Stewart, as his assistant, when unwell, to surrender the keys of the iron chest, so that Stewart had been thus deprived of access to papers which would have enabled him to specify names, dates, and accounts with greater precision.

His statements, however, were amply borne out by the testimony of Hugh Boyd, of Ballycastle, at least so far as related to Boyd himself. The latter declared that he and Stewart were not, by any means, disposed to accommodate each other, but were urged to become joint purchasers of the lands in the neighbourhood of Ballymoney by Lord Antrim himself![2] As to the lands near Fairhead, he was induced to take them, not from any profits arising from

1 It would appear that, at the period referred to, there had existed not only numerous forged leases, but also considerable portions of concealed land on the estate. We have before us a statement drawn up by some person who does not sign his name, but who evidently acted in the capacity of a bailiff, about the year 1740, which reveals a few facts illustrative of the loose style of doing business in those days. As this paper preserves many names of persons and places in the district to which it refers, we subjoin it entire:

"To the Right hunourable Lord of Antrim.

"I make bold with your lordship yt I have found out the peice of ground wch was concealed from your lordship in the Barrony of Kerry [Carey] and parish of Ardmy [Armoy]. Those yt lives upon the sd ground are James Gordon, Thomas Ramsy, John Ramsy, They pay the rent to one James Clark wch lives in the sd parish of Ardmy."

Next follows what the writer terms "An Account of the Profit Rents that those yt has leases from your lordship in the Barrony of Glenarm, as near as I could find it out by their own warrents. Mr. Wm. M'New of Killowter worth two hundred and sixty pound per annum never mention Duties, Mr. William Blear of Killglew worth forty pound per annum never mention duties, Mr. henry Shaw is worth a hundred and forty pound per annum, never mention duties, John Stewart worth nine pound per year, Arthur Stringer's Widow worth nine pound per annum, Mr. Dillerton hamilton has fifty pound per year never mention Duties, James metiall [probably Marshall] worth four pound per ann: William Reason worth ten pound per ann., William Michaell worth thirty pound per ann., Sanders Eaton worth fifty pound per year, John Magill ten pound per year, Patrick Magill worth ten pound per ann., Robert Mathews worth 60 per an., Mr. Rowlen Bork worth 100 pound per an., Thomas Bork worth 18 per an., James Stewart worth 30 per an., Mrs. harper worth 40 per an., Sanders Donillson's lease worth 100 per an., Mr. M'helm worth 40 per an., madam Donillson worth 100 a year, Mr. John Donillson worth 250 per year, Mr. Coll M'Donill worth 30 pound per year, Mr. Alex. Stewart worth 44 pound per year, Mr. Alex. M'Donell worth forty pound per year, Mr. Neice M'Donell worth forty pound per year, Danl. M'Kay worth ten pound per year, frank M'Kally worth thirty pound per year. John M'Kay worth ten pound per year, Denis M'Ma worth seven pound per year, one Mr. thompson a presbuterian minister in the mulls I cannot find out how much he pays.

"In lairn [Larne] I could not find out the profit leases but men yt lives there tells me yt your lordship has not the tenth penny out of it.

"The old twon of learn [town of Larne] is morgaged for four hundred pound with several tenements and parks belonging to it, with a corn mill and clothiers mill, it pays now a hundred a year as I am Informed, several other leases set to farmers wch labours the ground themselves in the same Barrony of Glenarm."

2 Hugh Boyd, who died in 1765, bequeathed a yearly fee farm rent of £41, payable out of the lands of Coldaghs, Ballywindlans, and Ballywattick, in the parish of Ballymoney, to his grand-daughter, Mary Cuppage, wife of the Rev. Alex. Cuppage, during her life, and from her death, to her son, Hugh Cuppage, and his heirs.

them on the terms granted by Lord Antrim, but because the works at the colliery and at the harbour of Ballycastle could not be conveniently carried on without them. Boyd denied that these lands were worth £800 a year rent, as stated by Lord Antrim, and declared that they were let for the sum of £240 yearly, subject to the chief rent of £147. The lands were held by fifty-two tenants, all poor, with cottiers holding under them. Boyd denied all combination with Stewart, and dwelt very pointedly on the fact that Lord Antrim and his step-father, Magill, had their own valuations and surveys to guide them in all their proceedings as to the sale and letting of property on the Estate.

Stewart's sister, Jane, denied also that she had any underhand agreement with her brother respecting a renewal of old leases, or that she had ever, at his suggestion, proposed to pay a fine for the purpose of obtaining such renewal at the old rent. Her account of the transaction was simply this:— Her eldest brother, Dr. Archibald Stewart, had made arrangements with Lord Antrim, or with his attorney, Samuel Waring, to have a fee-farm grant of these lands, for which he gave certain other valuable considerations over and above those expressed in the deed. Some of the lands had been previously leased to Dr. Stewart, but the old lease would not have expired until the year 1751. The following were thus circumstanced, viz.: The quarterlands of Cosies and Cavanmore, the half quarterland of Cabragh, in the Barony of Dunluce, also the quarterlands of Cloughcor, Kilmahamog, Lagavar, and Maghernagher, together with the 25 acres of Magherabuoy, in the Barony of Carey. The leases of Clegneagh and Knock-na-Garvon, held by Alexander Andrews, would not have expired until the same year, 1751, whilst the leases of Maghrecastle, Broughgemmon, and Altmore, or Big Park, held by the same gentleman, were not to end until 1747. The lease of the quarterland of Craiganewey, held by a Shaw, would not have expired until the same date, 1747. All the above lands, however, were included in a fee-farm grant which was to be given to Dr. Archibald Stewart, in lieu of certain considerations not specified, but which were regarded as perfectly satisfactory by Lord Antrim, and by his law agent, Waring. Archibald Stewart, however, was bound by his father's will to pay £1,000 to his sister Jane on her marriage, and an annuity of £50 as the interest, for her support, so long as he held the principal. His own estate being in debt, and encumbered with family settlements, he was anxious to secure his sister Jane's money by some such additional purchases as he had now made from Lord Antrim, which would not be liable for his debts. He, therefore, offered to assign to her the deed of the lands above-mentioned, supposed to be worth something above £60 yearly, as an equivalent for her £1,000. Instead of the assignment contemplated, her advisers considered that she would be safer to have the lands granted to herself. Her brother, Dr. Archd. Stewart, applied, therefore, to

Lord Antrim for his consent to this arrangement, and his Lordship's consent was readily obtained. Jane Stewart farther declared that she had never given any title of these lands to her brother Alexander or his children after her death. She was absolute owner of them. The fee simple was purchased from Lord Antrim at its full marketable value, as the lands after considerable improvements, were let by her for about £80 a year.

Alex. Stewart died in the following year, 1742, after defending himself successfully at law against all the accusations of Lord Antrim. At the death of his sister, Jane Stewart, her landed property was inherited by his son, Alexander, and the Ballintoy Estate, when thus augmented, contained 3,505 acres, Cunningham measure, including the townlands of Ballintoy, Broughgammon, Clegnagh, Craiganee, Glenstaghy, Kilmahamog, Knocknagarvon, Lagavar, Limeneagh, Magheranaher, Magherabuoy, Magheracashel, and White Park.

Jane Stewart bequeathed the sum of £15 annually, to pay a schoolmaster on her little estate, leaving the choice of this functionary to the parishioners assembled at the Easter Vestry, "from which circumstance," says the late Rev. Robert Trail, Rector of Ballintoy, "it has become the most useless of all the Schools. The only qualification necessary on these occasions for the candidate to possess is the capability of drinking whiskey, and sharing it with the electors; and whoever entertains best, and drinks deepest, is sure of gaining his election. I have made many attempts to redress this serious grievance, but having been uniformly unsuccessful, I have now (1814) ceased to make any farther efforts."

During the period of Alexander Stewart's agency the lands on the Antrim Estate were let on very moderate terms, even making allowance for the difference in the value of money then and now. The entire yearly rent of the whole Barony of Dunluce, Upper and Lower, amounted only to the sum of £1,686 5s. 8d. The entire yearly rent derived from the Barony of Kilconway was £1,174 7s. 4d. The entire yearly rent of the Barony of Carey was £924 19s. 6d. The entire yearly rent of the Island of Rathlin was £109 7s. 0d. The entire yearly rent from the Liberties of Coleraine was £408 9s. 8d. The entire yearly rent drawn from the town and town parks of Ballymoney was £399 9s. 8d. The entire yearly rent of the town and demesne of Ballycastle was £23 19s. 7d. Our readers, in these various localities, will be able to form an idea of the comparative value of houses and lands from the above figures, at the present time.

(To be continued.)

The Franciscan Abbey of Donegal.

By WILLIAM J. FENNELL, M.R.I.A.I.

Photo by R. Welch.

THE FRANCISCAN ABBEY OF DONEGAL FROM THE EAST.

One might possibly be pardoned for indulging in the thought that an abbey, whose name must for all time be linked with the memory of the Four Masters, would be preserved by reverent hands from the ruin and decay, the miserable neglect, and the uncared for state that a pilgrimage to Donegal reveals. These ruins are beautiful in death, and the vanishing away almost of the last remains made us sad as we viewed them and considered how a little energy and timely thought would have preserved them.

Last year, the east gable of the church stood clearly out against the sky, containing the jambs and arch intact; the tracery had long since gone. This frame enclosed a picture of exquisite beauty, that seemed to speak of the peace which the monks sought for in their earthly home, and found not.

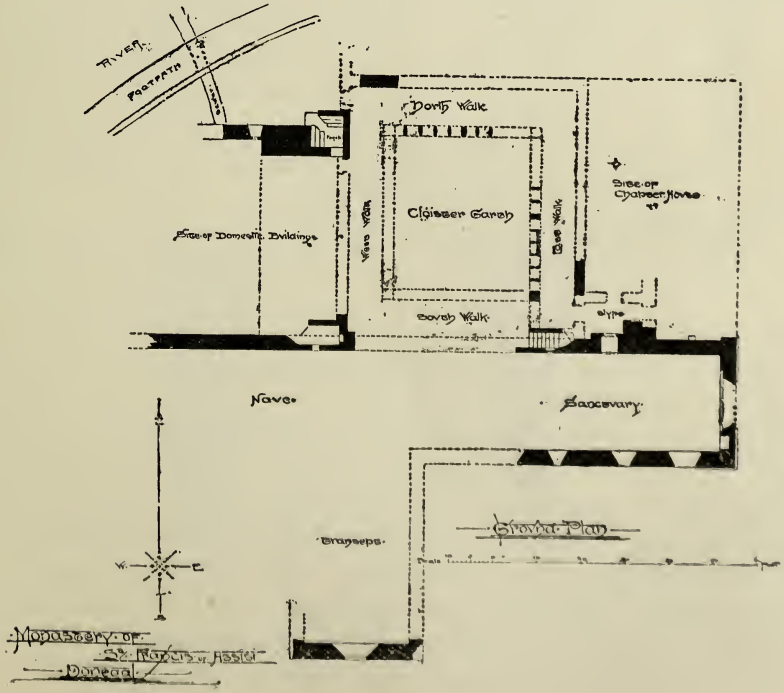
This arch was allowed to fall in during this present year without an effort to save it, and, so far as we could hear, without a word of regret from those who might have protected it. There is but little left now: two centuries have nearly finished the work commenced by war and fire, and that little is hard to

trace through the upheaval of earth, countless graves, the growth of weeds, and the general confusion; and this must be our apology for producing so poor a record of so famous a place.

To sink into oblivion seems to be the fate of many an old Irish sanctuary, and we have seen some gradually crumbling and disappearing for ever, when a very slight effort would have saved them. In the present case, it appears strange to us that the well-directed and vigorous steps to preserve the venerable castle of Donegal, only half-a-mile distant, should not have inspired a similar desire on behalf of the still older abbey—a structure hallowed by many sacred memories.

We still venture to hope that there is yet some preserving influence awakening for these neglected stones, and that they may, like the castle, have an old age "splendid even in decay," tended and cared for by reverent hands conscious of the worth and power of such possessions for teaching, inspiring, and elevating all who care to turn from a busy world for a moment to receive impressions from such voices from the past. This hope gave us some pleasure as we went to work to survey all we could of the abbey; and if the local authorities cannot see their way in the matter, we trust they will move the Board of Works and place it under their care.

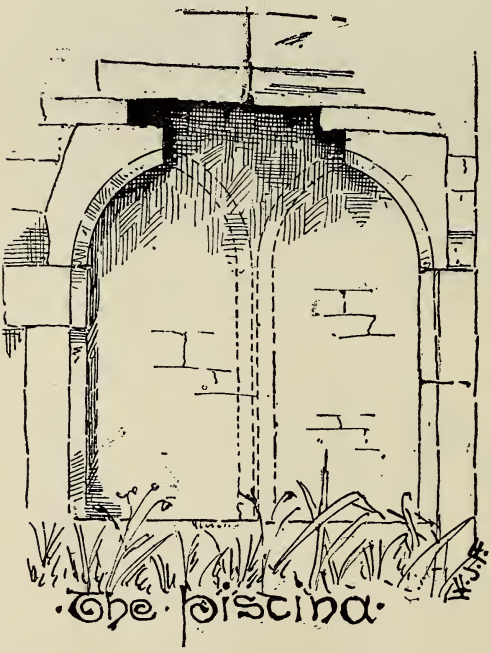
Every car filled with tourists stops at the graveyard entrance to allow visitors to inspect the abbey. Numbers carry away photographic souvenirs of



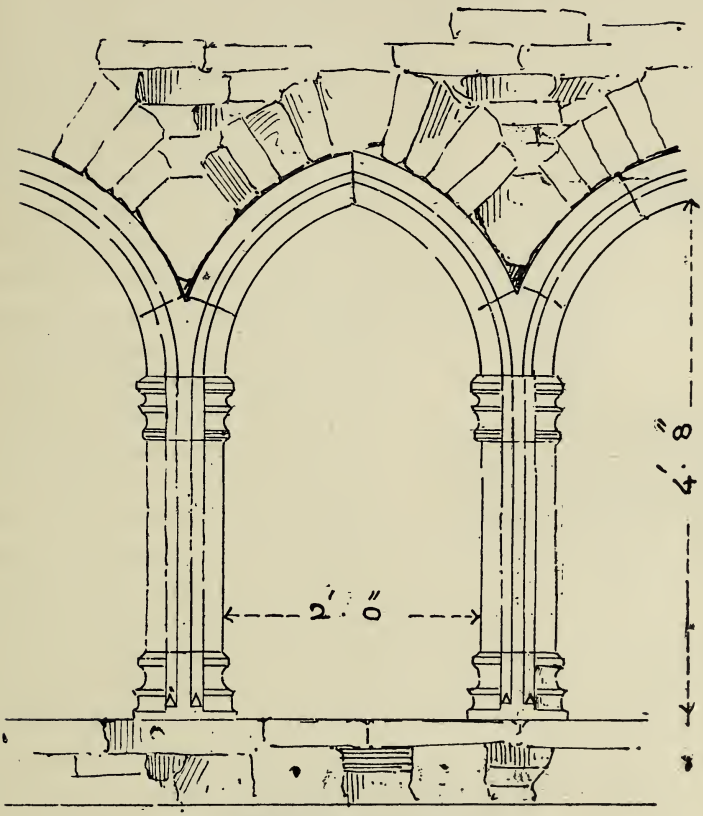
it, and many write about it, and touch on the sad story of those who clung around its walls to write the wondrous tomes that compose *The Annals of the Four Masters;* yet the enterprising citizens of Donegal are quietly allowing this most historic and attractive place to fade away as a phantom in the mist.

It is, as we have said, difficult to make anything like a perfect ground plan of the monastery, which hugged the bank of the river Eask. The cloister garth and some of the more domestic buildings are built on the north and west sides of the church.

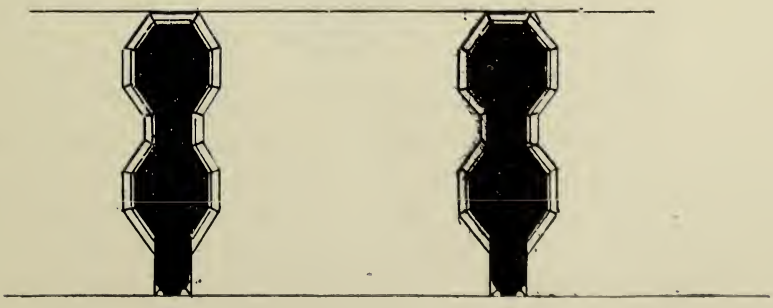
The church was duly oriented and lighted from the east end and south side. The east window was tall, well proportioned, and filled in with tracery, the two top stones of which are now thrown into the piscina, which is on the gospel side of the east wall, and it too is also half destroyed. The sill of this window has been "removed"; and since the fall of the arch, the ope forms a convenient passage for people to walk through—a more convenient and easy mode of entrance than going round to the old door of the cloister or the prior's door, that leads to the sanctuary. Following the usual Franciscan rule, the church appears to have been long and narrow—over 130 feet by 22 feet 4 inches—with a long transept of about the same width on the south side. No trace remains to indicate the existence of the usual graceful tower which generally rose from the centre of these churches, dividing the nave from the chancel. The north wall of the church is broken at about 45 feet from the east end, leaving a gap of 37 feet, the width of the garth; and against the wall that once filled this gap was the south cloister, covered with a lean-to roof abutting on the church wall. At the point where the break commences in the north wall the east cloister starts at right angles to the church with a walk 7 feet 6 inches wide. This walk was covered by a range of buildings extending northwards and eastwards, lineable with the chancel gable. These must have comprised the slype, sacristy, chapter-house, and scriptorium; for it is stated that this monastery contained a fine library. The cloister continued its walk on the north and west sides, and completed the rectangle. At the broken point of



The Cloisters
Donegal



Elevation



W.J.F.

Plan

Scale 12" 6 0 1 2 3 Feet

the church wall (just referred to), the latter is thickened to contain a staircase, which, starting from the south-east corner of the cloister, leads to the dormitories, etc., over the east range of buildings, and from the slype was the prior's door, which still remains. It is reasonable to conjecture that the church had an additional entrance for the brethren from the south cloister; but all other evidences of doors to the church are completely lost. At the south-west angle of the cloister the church wall again thickens, and holds a pair of chambers, one over the other, which may have been stores. These are sometimes referred to as the "murder holes"—a meaningless expression. Another fancy is the existence of a subterranean passage connecting the abbey with the castle; but this mysterious means of communication has been suggested of so many abbeys, that, never having found such a passage, we are not inclined to believe in its existence. The wall of the cloister on the extreme north also shows evidence of a two-story range of buildings, but it is purely conjectural as to what filled up the ground on the west side of the walk. We have at least a door from it, and close beside it a porch of peculiar plan, containing the commencement of two staircases, and a door, placed on the angle, leading down to some domestic buildings, and adjoining it is the old open sewer, still in working order, discharging under a modern walk into the Eask.

THE PRIOR'S DOOR.

The details of the architectural work are nearly all gone; the cloister arcading is the only piece of any importance left. There is a series of well-shaped and double-chamfered pointed arches, springing off semi-octagonal doubly-worked piers, whose section is carried round the arch, and whose caps and bases are skilfully moulded. Larger arches seem to have spanned the junction of the cloisters, of double orders, the inner one springing off well-worked corbels, and the cloisters are wide and well proportioned. Such are now the dim outlines of the fast disappearing walls, beside which, in 1632, Michael O'Clery and his companion workers built their temporary huts, in which they lived till August, 1636, while they compiled the "Annals"; and one can almost picture these venerable fathers working in the old falling cloisters for four years, and the melancholy scene of their departure from it and one another in the autumn evening when all their work was done.

We have refrained in this article from touching on the history of the abbey,

or referring to the pathetic story of the brethren writing their great work beside it. The tale is one that has been told many times, and is fresh in the minds of those who love our history: but the lamentable condition of things as they now exist may be unknown to many.

An entrance, dignified and impressive; a memorial to the Four Masters, characteristically Irish, like Monasterboice; a cemetery in perfect order, with well laid out walks, like streets in the city of the dead—instead of shapeless confusion; the walk—like an arc of a circle which bounds the abbey on the river side—in good condition, as it may have been when the monks from it viewed scenery of unsurpassed harmony; and, above all, the silent, stately walls, repaired and strong again, standing like sentinels over the sleeping thousands, may be the extravagant fancy we spoke of, but it is none the less a thing that might be.

THE PARISH CHURCH OF CARNCASTLE.
This Churchyard contains over forty Armorial Tombstones.

Photo by R. Welch.

Armorial Sculptured Stones of the County Antrim.

By FRANCIS JOSEPH BIGGER and HERBERT HUGHES.

(Continued from page 172.)

Carncastle Parish Churchyard.

BAILIE.

Here lyeth the bo- -dy of William Bailie who died Dec 28th 1779 aged 41 years Also Joseph Bailie died 17th April 1812 aged 79

BROWN.

Here Lyeth ey Bodies of James Brown Who Died Apr ey 30th 1749 Aged 76 years also 3 Children viz James Robert & Mary of Bellehkakat Also his Wife Elizabeth Wallace who Died Nov 14th 1771 Aged 78 years. also their Sons David who di- -ed in Augt 1791 Aged 65 years & Aaron who died 4th Aug. 1795 aged 80 years

BROWN.

Here lyeth
THE body of John
Brown who
died Nov 29
1765 aged 63 years also
his son Robert who died
Jan 8th 1781 aged 41 years.
& his wife Elizth Robinson
who died in May 1787 aged
65 years also his son John
Brown who died 13th Febry
1801 aged 52 years

CALDWELL.

Here lyeth
THE bo- -dy of
Robert Cald-
well of Tobergil
who died 10th Mar. 1781 aged
74 years. An honest man
whose faith & works bespoKE
an happy resurrection WHEN
his night of death shall
end in everlasting day
Also his wife Margaret
Steell who died Dec 27TH
1797 aged 78 years.

CALLWELL.

ERECTED
BY CAMPBELL WILLSON
TO THE MEMORY OF THOMAS CALLWELL
OF BALLYMULLOCK WHO DEPARTED
THIS LIFE THE 25TH FEBRUARY 1811
AGED 78 YEARS.
Also the said CAMPBELL WILSON
who departed this Life on the 1st December
1846 aged 74 years

CALLWELL.

ERECTED
BY CAMPBELL WILLSON
TO THE MEMORY OF WILLIAM CALLWELL
OF BALLYMULLOCK WHO DEPARTED
THIS LIFE THE 13TH NOVEMBER 1818
AGED 87 YEARS.

CAMPBELL.

Here lyeth
THE bo- -dy of
Marga - ret
Campb- - ell
who died Dec 19th 1780
aged 88 years Also
James Willson jun^r died
the 9th May 1812 aged 43
years

CRAWFORD.

Here liet- -h the bo-
-dy of Ja- -ne Hami
-llton who departed
this life the 10th
of March 1806 aged 58 years
wife to SAMUEL CRAWFORD of
BALLYGILBERT who Also died
on the 29th Jan 1812 aged 66

CRAWFORD.

Here lyeth
THE body of Janet
Crawford who de
- parted this life
April 6th 1803 aged
72 years wife to William
Crawford of Ballygilbert.

DALE.

Here ly eth THE
b o d y s of 2 Dau
g h t e of James
D a l this par-
- i s h M a r t h a
w h o aged 4
y e a]MA[died 12 th may
1773 aged 12 Y[ ]s

This portion of stone is broken.

Our loving parents dear
For us do not lament
Trust in Christs holy promise
And therewith be content
Mourn for your sins
Your selves prepare
That we in Gods Kingdom
Of his pure bounty share.

Portions of the arms and inscription on the above stone are worn away.

DALE.

H e r e l y e t h
THE bo- -dy of
Willm D a l e
w h o d i e d
4TH Mar 1798 aged 20 years
son to Willm Dale & Martha
Caldwell of Ballyrither

While sickness sore upon
his vitals prey'd
His strength exhosted
and his frame decay'd
Yet still THE Lord dispos'd
his peaceful Mind
To bear with patience
and to be resign'd

Also his brother John
who died March 31^ft 1816
aged 34 Years And likewise
JANE ALEXANDER Wife of
said JOHN DALE who died 6th
February 1869 . aged 87 Years

FARIES.

Here lyeth
THE bo-dy of
Willia[m] Faries
who died
the 26th March 1784 aged
90 years. Also the body
of Charles Faries son
to the abovementioned
who died the 14th Aug
ust 1832 aged 73 years

FARIES.

Here ly also Je-
eth the an Ale-
body of xander
John his mot-
Faries her who
who died 25 July 1769 aged 40 yrs | died 24 Dec 1748 aged 49 years
Who was a lover of virtue & a hat
er of vice who bore affliction with
remarkable patience in opposition
to all the tryals & troubles
he met with in mortal life
Also the Body of Agnefs
Faries Wife to Francis Lee
late of Glenno who Departe[d]
this life the 29th Dec[r]
1806 ag[d] 76 yr[s]

FARIES.

Here ly- -eth the
body of Agnes
Brown who was
married to William
Faries & died 19th
June 1773 aged 60 years. Also
her grand son William Brown
who died Feb 10th 1774

The above arms are those of Brown.

GETTY.

He re
lye th
the body
of
Nathaniel Getty
who died 16th April
1786 aged 68 &c.

The above arms are worn away at the left side.

LINN.

Here Lyeth ye Bodies of
Matthew Linn Who Died
Oct ye 18 1742 Aged 61
Years also his Son David

LORIMER.

Here Ly- -eth ye Body
of Helen Boll Who
Died July ye 27th 1748
Aged 37 years who
Was Wife to Patrick
Lorimer ; also James Lorimer Who Died 1700
& Janet Boll his wife Died 1728 all of Droch
also the above named Patrick Lorimer
Who Died 21st Feb 1776 Aged 84 years

LORIMER.

Here ly- -eth the
body of Joseph
Lorimer who died
May the 8th 1721

LOUGH.

Here lyeth the body of
Martha , Daughter to
Joseph Lough who died
the 28th Octr 1794
aged 3 years

LUSK.

Here lyeth the
Body of Grizel W
hite wife to John
Lusk who died
April 21 1764 ag
ed 68 years

LUSK.

Erected to the
memory of John
L u s k late of
Ballyto- -ber who
departed this life
the 16th of July
1790 aged 76 years also
Jennet Craig his Wife who
departed this life the 17th of
February 1800 aged 76 years
And John Lusk their Grandson
who died an Infant . Also
Mary Maxwell wife to Robert
Lusk who departed this life
the 23rd of February 1823 Aged
63 years

LUSK.

Erected by
Thos Lusk
to the
memory
of his daugh
ter Janet Brown Lusk
who was born the 29 oct
1807 and died the 7th
Augt 1812

MAGILL.

Here lyeth the body
of Archibald Magill
who departed this life
the 9th Septr 1790 aged
89 years

McKEE.

Here lye
th the
body of
Rob -ert
Mc Kee
who died
August the 12th 1756 aged
9 years &c.

MOORE.

Here lyeth
THE body of
Anne Patter
son who dep
arted this li
fe 27 Feb 1793 aged 66 ye
ars wife to John Moore
who also
DEPARTED THIS LIFE
the 10th of January 1810
aged 85 years

MOORE.

Here li- -eth the
body of Alles St-
-eel who died Apr
-il the 2d 1808
aged 61 years
wife to William Moore

MURPHY.

Here lyeth
THE body of Thomas
Murphy who died
Aug 26th 1796 aged
50 years and 2 of
his children Alexander & Thomas

NEILL.

Here lyeth the body of
Robert Neill who died the
22d Jan. 1776 aged 69 years
Also his daughter Jane who
died the 6th April
1 7 4 4 aged 6
y e a r s

NIELL.

H e r e lyeth
t h e body
o f Mary
Simp- son
w h o depar
ted this life Aug. 12th
1791 aged 64 years. wife
to John Niell & 3 of
their children Janet
& 2 William's & John
Niell who died Feb 25th
1804 aged 89 years

PARR.

H e r e lyeth
THE bo- -dy of
J o h n P a r r
who de parted
t h i s l i f e
18th Feb 1791 aged 35
y e a r s. James Walker
who died 14th March 1870
Aged 51 years

PATERSON.

Here lyeth
THE body of Robert
Paterson who di-
-ed 16th Jan 1762
aged 65 years
& his wife Elizth Getty who
died Sep 30th 1762 aged 49 years.
Also their grand son Robert
Paterson died in July 1768
And their son John Patterson
who died July THE 25th 1804
aged 66 years

SHAW.

ERECT ED by
Thomas Shaw of
Ballyha cket in
Memory of his three
Brothers viz. Robert
Samuel and John

SHERRIFF.

HERE LYETH
THE BODY OF JANET
WYLIE WHO DIED
AUGT 17TH 1779 AGED
48 YEARS WIFE TO JAMES SHER
RIFF & HE ALSO DIED JULY 15TH
1798 AGED 88 YEARS
Their Daughter MARGARET
died February 2nd 1841 Æ 76 Years

SHERRIFF.

Here Lyeth ye Body of Rob -ert She -rriff; Who Di- -ed: Apr: ye 14th 1754. Aged 80 years also his Wife Agnas Young Died Febr ye 13 1752 & 4 Children ALSO HIS GRAND DAUGHTER AGNAS SHE- -RRIFF WHO DIED 3D JUNE 1774 AGED 23 YEARS

STEELE.

Here lies the body of Hu- gh Ste eele who departed this life the 8th June 1811 Aged 55 years &c.

. . .

The mantling of these arms is worn away.

STEELE.

Ere cted in memor y of Marg ret Steele who departed this life the 20th Augt 1810 aged 16 years. Daug hter to Wm Steele

(To be continued.)

Ulster Bibliography.

By E. R. McC. DIX, Dublin.

(Continued from page 3.)

ARMAGH.

AS intimated in the first article, I now turn to the ancient city of Armagh, and propose to give a list of such items of eighteenth-century printing in it as I have found in my general bibliographical researches.

As happened also in the case of Strabane, I have met in catalogues titles of works of which I have been as yet unable to trace any existing copies. For example, the first two items mentioned in the subjoined list are taken from a catalogue of O'Daly, who was well known in Dublin, chiefly as a second-hand bookseller, having his business house in Anglesea Street, Dublin. He was also an author, and one who took a deep interest in all things Irish.

It will be observed at once in this instance that printing, even omitting the two uncertain items in the beginning of the list, was established in the city of Armagh several years earlier than in Strabane. In some towns the first printing introduced was that of a local journal or paper; but whether this was so in the case of Armagh I cannot tell. Some Armagh historian who knows will, I hope, convey full and accurate information on the point to a succeeding issue of this Journal.

In some instances I have not been able to obtain information of the printer's name, etc. In such cases, as, for example, in that of the sermon printed in 1746, some readers of this Journal living in Derry might, perhaps, obtain permission to visit the library of the Magee College, and examine the copy there, and then supply the missing information. It is desirable to know who was the earliest Armagh printer.

It may be as well to point out again that I am following the form indicated in the first article: the printer's name is being given in italics, and the place where the book is to be found is given at the end of each item in curved brackets.

This list carries back printing in Armagh to an earlier date than that given by Cotton in his *Typographical Gazetteer*, 2nd series (viz., 1757).

BOOKS AND PAMPHLETS PRINTED IN ARMAGH IN THE EIGHTEENTH CENTURY.

[1740. An Ode on the present War with Spain. Charles Carthy, A.M.

1740. The 3rd Ode on the III Book of Horace imitated. Same author.
(*Vide* O'Daly's Sale Catalogue, No. 45, 1876, p. 13, item 270.)].

1746. Sermon on the Rebellion of 1745, Pro. XXXVIII, 1. Rev. John Maxwell.
(Magee College, Derry.)

1749. The Dissenting Gentleman's 3rd and last Letter to the Revd. Mr. White, etc. 8vo. *William Dickie.* 72 pages.
(Linen Hall Library, Belfast.)

1764. A Sermon occasioned by the death of the late Reverend John Maxwell preached at Armagh, The 25th December, 1763, etc. Revd. James Moody. 20 pages. *William Dickie.*
(Royal Irish Academy—Halliday Pamphlets, 318/1.)

1786. A Letter To the Reverend Doctor CR—WL—Y, Priest of the Parish of A——H. Containing Remarks on a Sermon Lately Published by him[1]; etc. By a Parish Clerk. *T. Walsh.* 36 pages, 8vo. (folds in sixes).
(E. R. McC. Dix.)

1799. Wexford Cruelties, being a Narrative of his sufferings, etc. C. Jackson. 8vo. *T. Walsh.*
(Trinity College, Dublin;
National Library—Joly Collection.)

STRABANE.

NOTE.—I have quite recently acquired Sir Charles Gavan Duffy's copy of *The Battle of Aughrim*, etc., by Robert Ashton, and find it also was printed by John Bellew. There is a rude but quaint woodcut on the verse of the leaf which precedes the title-page. There are 60 pages in all. The signatures are A to E, in sixes.

I have also learned that another copy of this dramatic work is in possession of James Collins of Botanic Road, Drumcondra, Dublin, an ardent and experienced Irish bibliographer.

1 This sermon was probably printed in Armagh; but there is no place of publication given or printer's name.

Miscellanea.

THE REV. WILLIAM HAMILTON, D.D.

By Elizabeth Andrews.

May I draw the attention of the readers of this Journal to the value of a small work published in Belfast in 1822, and which has preserved to us the words of an interesting inscription, now rapidly becoming illegible. I refer to the 12mo edition of the *Letters concerning the Northern Coast of Antrim*, by the Rev. William Hamilton, D.D., to which a short but highly interesting memoir is prefixed, and a silhouette portrait added. Two copies of the book are in the Linenhall Library.[1]

After describing Dr. Hamilton's scholastic, scientific, and clerical career, the memoir gives an account of the terrible tragedy, when the vicarage of Sharon, in Donegal, was attacked by an armed band, and Mrs. Waller and Dr. Hamilton were murdered. It describes his being buried near the cathedral in Derry, and gives the following copy of the inscription on the flat tombstone which covers the family grave :

The Tomb
of
John Hamilton
Of this City, Merchant
Who died on the 9th day of August 1780—aged 55 years
Likewise of his Son
the
Rev. W. M. Hamilton, D.D.
late Rector of Clondevadock
in the County of Donegall
formerly Fellow of Trinity College, Dublin
The Cause of Religion
has to lament one of its ablest Advocates
Virtue
One of its best Supporters—and
Learning
One of its brightest Ornaments.

He was assassinated at the house of Dr. Waller at Sharon
on the 2d of March 1797
where he fell a victim to the brutal fury of an armed Banditti
In the 40th Year of his Age

His acquirements as a Scholar, equally solid and refined, are duly appreciated in the World of Letters ; whilst the sacred Remembrance of his virtues is enshrined in the Hearts of those who knew him.

1 There were several other editions of this work. I have one, published in Dublin, in 1786, during the author's lifetime ; also, one with engravings (title wanting), published about 1790 ; also, a French edition, published in Paris in 1790.—Ed.

About ten years ago I made inquiries in regard to this tombstone, and was surprised to find the date engraved was 1798—not 1797. A reference to the *Gentleman's Magazine* for March, 1797, and to the Belfast *News-Letter* of the same date, left no doubt that 1797 was correct, and this date must have been on the slab when the inscription was copied for the memoir. A more minute inspection showed a crack close to the date, which had doubtless become illegible, and had been restored by an uninformed workman.

This summer I again visited the grave, but now 98 has disappeared like its predecessor. and with it a large portion of the inscription. The weathering is going on rapidly, and unless something is done to arrest its progress, the original inscription will soon have disappeared, and the chief record of it remaining will be the copy in the memoir prefixed to this edition of the Letters.

[It is to be regretted that a brass erected in the cathedral has been engraved with the wrong date of 1798. Perhaps some of the relatives or friends will see to the correct re-cutting of the tombstone.—ED.]

CROMWELL WARD.

By F. J. B.

I COPIED the following inscription from a slab built into the east wall in the interior of Carlisle Cathedral, behind the reredos. It bears no date.

Near this spot are deposited the remains of
Cromwell Ward eq^re^
of the County of Down in the Kingdom of Ireland
who in consideration of forty years approved services in the army
was made Lt Governor of this garrison
In him were blended all the amiable qualities of husband father & friend
he lived a man of true courage and died
a sincere Christian.
In respect to the memory of so dear a parent
this little monument is erected by his surviving children.

MS. NARRATIVE OF A JOURNEY TO LECALE.

By J. BUCKLEY.

THE following appeared in the catalogue of a London second-hand bookseller:

EXCESSIVELY CURIOUS MANUSCRIPT.

IRELAND.—ITER LECALENSE, being a narrative of a Journey to Lecale, Ireland, in which the writer was accompanied by Captains Caulford, Johnson, and Bodley; neatly written on paper (12 pp.), bound in russia, gilt, by Mackenzie; exceeding interesting and in capital condition, 8 guineas.

From the Phillipps and Weaver Collections: cost the latter £21.

Curious and most entertaining is the very original and humorous style of the author, who tells us how he was called away to fight Tyrone in the woods of Glencoe, passed subsequently through Newry and crossing to the island of Magnes. The writer becomes especially gleeful as he recounts his festive reception at the house of Sir Richard Morrison. His views on the question of drunkenness are set forth with much jocularity: "Et ego pro mea parte semper putavi abstemios istos conscios esse sibi magni allicujus criminis, qd ebrios se prodituros verebantur. Est enim vinum ebrietatis Pater, ebrietas vero mater veritatis. . . ."

Can any reader say if this MS. has been published.

DOMINICANS AND FRANCISCANS OF BALLYMACMANUS AND ITS NEIGHBOURHOOD. By Rev. J. MacKenna, M.R.I.A. (Pp. 134-141, part 3.)

By Sir Charles S. King, Bt.

There is admittedly no evidence in support of a theory that the above fraternities ever possessed any monastic institution on the above island. The title of the article is misleading, and should only apply to the "neighbourhood"; *i.e.*, to Gola.

The crown rental of 1623, which I quote in a note to p. 43, *Henry's Upper Lough Erne in 1739* (McGee, Dublin, 1892), names Paul Gore as crown tenant of "Insul. vocat. McManus Island." He was, in 1621, created a baronet, and the island constituted one of the family seats down to the death of the sixth baronet, the Earl of Ross, in 1802, when it passed under his will to his natural daughter, Mary (d., *s.p.*, 1824), first wife of Sir Richard Hardinge, Bart., and in 1830 was purchased by the father of the present proprietor. It was named Bellisle, or Belleisle, by Sir Ralph Gore, fourth baronet, Speaker of the House of Commons, who died in 1733, who was a friend of Dean Swift's.

The Rev. Wm. Henry, F.R.S., thus describes it, in 1739: "The pleasantest of these islands (in the broad part of the Upper Lough) is Belle Isle, the seat of the late Sir Ralph Gore, one of the Lords Justices of Ireland. It contains 200 plantation acres of very good land rising on every side from the water in a gentle ascent. On the north side it is united to the mainland by a large terrace, that was finished with great labour—the Lough being on each side of it very deep—there were planted along the sides of the terrace rows of trees; and a pallisade was carried along to prevent passengers from falling into the water. On the south side of the isle stands the house, which is but a small lodge, chiefly agreeable for its situation; from the house descends in an hanging level to the Lough a parterre, enclosed on the east and west sides with high walls covered with fruit trees, and having on the extremities on each side square turrets, which hang over the Lough: at the foot of the parterre is a quay, where used to ride all kinds of pleasant boats. Exactly frontward from the house, the islands—which are all wooded and gently rising—are ranged so regularly on each hand, that they, with the Lake between them, form the appearance of a grand avenue planted in clumps. This avenue on the water is continued for three miles, widening regularly as it removes from the house, and terminates no less agreeably in the beautiful hill of Knockninny."

Two of the "islands" nearest Belleisle, on the north side of this "grand avenue," can no longer be so described. They consist of two of the wooded promontories of Corrard—Inishbeg and Friars' Point—Belleisle lying partly between Inishmore (the Great Island) on the west, and Inishbeg (the Little Island) on the east. In the Down Survey Map of the County, 1665, Inishbeg is an island, and the rest of Corrard forms another island; and much of it and the surrounding country appears submerged.

In the map of 1609, "MacManus" and "Inishmore" islands are united by a broad neck of land, which union no longer exists; and, as in Henry's time, Belleisle is now connected on the north side with the mainland by a causeway and also a bridge.

The date of the foundation of Gola, Gaula, or Givola Abbey I failed to discover, and see the Rev. J. E. MacKenna fixes it as in the fourteenth century.

It is not improbable that Aldfred, King of the Northumbrian Saxons, studied there.

The Rev. J. E. MacKenna is incorrect in his assertion that "James King did not turn up at Gola till 1740," the fact being that his father, John King, lived there before him as owner of Gola. James, being his eldest son, served as High Sheriff for the County in 1728; and had presented, the year before, the communion plate still in use, to Derryvollan (then the) parish church, inscribed with his family arms, crest, and motto, and the inscription, "Ex dono Jacobi King de Gola, arm., Ecclesiæ de Derrwoylan. A.D. 1727." He was appointed, in 1749, to the office of Clerk of the Forfeitures. His second wife, by whom he left issue, was Katherine, daughter of William Gore, D.D., Dean of Down (uncle of the Earl of Ross), and he died in 1756.

The Rev. J. E. MacKenna must be mistaken in his quotation, "Modernus fundi Domus Jacobi King Armiger." De Burgo did not write such a sentence. What he did

write was, "Modernus Fundi Dominus est Jacobus King Armiger," a plain statement of fact.

From the death, about 1794, of Captain James King, the eldest son and successor of the preceding James King, the old abbey, with part of its lands, was let as a farm, and gradually fell into decay, until not a trace of its former importance now remains. A new county road also cut off a large portion of the abbey grounds and avenue from its site. The only remains of the abbey that may be left are in the farm-house kitchen. When the Phillipps MS. *History of Fermanagh* was compiled, 1718-1719, it is mentioned that "Mr. John King remains in ye handsome seate of Gola in this county."

"Adjoining Lough Erne a monastery for Dominican Friars was founded and dedicated to (the nativity of) the Blessed Virgin, by MacManus, lord of the place, of which there are still some remains, also traces of the village of Gola, in which it was situated."—*Lewis's Topog. Dict. Ireland, 1837, s.v.* "Derrybrusk Parish."

I sold the abbey farm, under Lord Ashbourne's Act, to the then tenant, the late Robert Wilson, who died 1890, at a very advanced age; and his daughters now possess it.

Notes and Queries.

This column is open to readers desirous of obtaining or imparting information on questions of interest and obscure points of historical lore relating to the district.

Queries.

O'Neill Family Saints.—Can any of your readers kindly inform me where I can find the names and history of the saints born of the O'Neill blood? I know of S. Bridget, S. Gall, S. Mura, but are there others? TYRONE.

The Friends at Moyallen.—Information wanted concerning the first settlement of Friends at Moyallen, County Down, in addition to the information afforded by Lewis's *Topographical Dictionary* and *Six Generations.*

Rev. E. A. MYLES, Tullylish Rectory, Co. Down.

Reviews of Books.

Publications having any bearing upon local matters, or upon Irish or general Antiquarian subjects, will be reviewed in this column.
Books or Articles for Review to be sent to the Editor.

The Genealogical Magazine. Elliott, Stork & Co. Price 1/- monthly.

The August part of this high-class magazine contains a well-written article on "Irish Wills," by W. P. W. Phillimore, who is an authority on such matters. Lists of the different dioceses are given, and the dates from which the records commence.

* * * *

Blackwood's Magazine for August, 1900, contains an article by Wm. J. Hardy, entitled, "A Glimpse of Erin—Sorley Boye's Town." It is almost superfluous to state that this refers to Ballycastle, Co. Antrim, and no better sketch of the same historic spot has yet appeared. We heartily congratulate the writer on his knowledge of MacDonnell history, and his happy mode of wreathing his facts around the landscape, revivifying the one and doubly enhancing the other.

The All Ireland Review well maintains its reputation as a unique magazine. Its articles have a glamour about them that we find in no other paper issued in Ireland. The historical articles read like romance, and the romance like history. The present series of articles on the Spaniards in Ireland are vividly written, full of detail and local colour, making the Elizabethan era pass before our eyes like a panorama. The poems given from time to time are by no means the least readable portion of the paper, as is often the case. One in particular, the work of a young Northern poet, Joseph M. Campbell, is especially pleasing. It is entitled "The Fairies of Slieve an Aura," one of our own glens of Antrim mountains.

Red-torc has a fiddle,
  Blue-barret a lute,
Gold-buckle a tympan,
  Green-jerkin a flute.
With eating and drinking
  And music, we'll go
Where the marshmallows shake
  And the lithe willows grow.

Such verses as this remind us of William Allingham's "Up the Airy Mountain." We await more, and even better work, from the same pen.

* * * *

Irish and Scottish Gaelic Names of Herbs, Plants, Trees, &c. By F. Edmund Hogan, S.J.; John Hogan, B.A.; and John C. MacErlean, S.J. Dublin: M. H. Gill & Son. 1900.

We have long looked for such a book as this, and now we are more than satisfied. Every wild plant and flower that grows has here got its old-world title, some of which have, as it were, a familiar sound to us cold-blooded northerns. We must have heard them from our nurses' lips when we were new to the world, or some old Celtic strain within us must be reasserting itself. Now we can correct and encourage all this by the book before us. Better far that we should know our hedgerow plants by their Irish names. Compare the English "lousewort" with the euphonious "lus rihagh" (Lus riabach), and the equally pleasant "lus Columcille" with "yellow pimpernel." Of course, we who have been brought up "thinking in English" may fail to recognise old friends with new names, but that is our own fault and misfortune; and for us now to effect the remedy will be a delightful occupation. The plants are arranged first in Celtic, and then in English. We only regret that the pronunciation of more of the Irish names is not given phonetically, and so further assist the beginner.

* * * *

Bazaar Book issued by the Whitehead Presbyterian Congregation in July, 1900. By Dixon Donaldson.

This book contains accounts of the history and antiquities of Templecorran, Braidisland, Kilroot, Islandmagee, and surrounding districts, and we have seldom seen a book of a similar class excel it for accuracy and careful research. The writer knows his subject well, has had full access to the best authorities, and has produced a work creditable in the extreme. It is by such handbooks as these that our local history is widely disseminated.

* * * *

Bazaar Book issued by Second Donagheady Congregation in July, 1900. By the Rev. T. W. Latimer, B.A.

We regret we cannot award the same mead of praise to this production as to the last one. We are tired of this systematic groaning about "suffering for conscience' sake," so frequently indulged in by certain denominational writers. In plain English, this often means that tithes and buildings were taken from those who neither created the one nor built the other, but had a short usurpation of both. One case is given of this "conscience'-sake persecution." A minister, John Hamilton, enjoyed the tithes of the parish during the Commonwealth; at the Restoration he refused to conform, and was of course deprived of them, but still ministered

to his own people, who promised to pay him £25 a year and build a manse. They did neither, and matters only brightened up when King William started the *Regium Donum*. We totally fail to see where the "persecution for conscience' sake" comes in here. All the religions that have ever flourished in Ireland have had hard times—and, of course, Presbyterianism amongst the rest—but why such comparatively trifling matters as above detailed should be ceaselessly construed into "persecution" is hard to comprehend. Better let such bygones be bygones. We have a delicacy in referring to such a subject, as it verges on controversy; but we do so in all good faith and with the best intentions, only desiring that old differences should not be magnified and become present-day bitternesses.

* * * *

Royal Society of Antiquaries.

The proceedings of this Society still maintain the highest standard of excellence in the antiquarian world. The part for June last contains two papers on Ulster matters: one on "Portnoo, a corner in the Donegal Highlands," by the Ven. R. Æ. Bailie, M.A; and the other, "Saint Malachy of Armagh," by E. M. Berry. The former is a chatty, readable article of considerable value; whilst the latter deals with an Ulsterman in the far away Kerry kingdom, where there are still many ruins that tell of his name and fame.

* * * *

Poems from College and Country. By Three Brothers—Patrick, Samuel Fee, and Thomas Given. Belfast: W. & G. Baird, Ltd. 1900.

It is an Ulster saying, that "it is a poor family that cannot afford to keep one gentleman"; but it is a rich household that contains three poets, and Cullybackey has the honour of having produced such a family. Poems suited for "all sorts and conditions of men" are contained in this volume—grave and gay, lively and severe—suited for the rustic mind, dealing with all topics—religious, political, and social. If one piece does not please, try another: there is variety *galore*. The volume is enhanced by a biographical sketch from the cultured pen of the Rev. Geo. R. Buick, LL.D.

* * * *

Library of the Nore, No. 1. *Imagination and Art in Gaelic Literature.* A Lecture by T. W. Rollestion. Kilkenny. 1900. Price 6d.

We welcome the first volume of this library, and hope to see many more larger books. The writer is a well-known exponent in Irish literary matter; but we doubt if he does well in decrying the publications of the Irish Texts Society. He is, however, quite justified in wishing to alter the trend of the material they produce, if he so thinks right; and there are many to agree with him, although we do not. Standish O'Grady's press in Kilkenny has a good future before it: we wish it well.

* * * *

Heraldry in Relation to Scottish History and Art. By Sir James Balfour Paul, Lyon King of Arms. Edinburgh: David Douglas. 1900. Price 10/6 net.

This volume embraces the Rhind Lectures for 1898, and treats of Scottish heraldry from every aspect; dwelling with fondness, however, upon the historical bearings of it in that country from the earliest times. Written with spirit, and a painstaking accuracy of detail truly wonderful where so many different features are touched upon, this book must be valued and continually referred to by everyone whose tastes are inclined in that direction. Armory in these pages is treated not only technically, but its varieties in different eras fully explained, and its adaptation to present day uses set forth with judgment and effect.

To the general reader, Lecture 2, illustrating history, will be the longest dwelt upon. Here an extraordinary amount of curious facts are marshalled together in a manner leaving nothing to be desired. No one but a Lyon King could have produced such a volume, which places all lovers of heraldry—a growing class —under a deep debt of gratitude. The printing is excellent and the binding appropriate; the illustrations are worthy of all praise, and in themselves form an excellent reference on many knotty points.

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